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BLESSINGS

Needless to say, Epigraphy forms a potential source for reconstructing the history of any country. It gives me great pleasure that the Department of Archaeology & Museums is making persistent endeavour to bring out Epigraphia Andhrica, in which are included scintillating articles on Epigraphy. Many intrigueing and intricate historical information being deciphered, interpretation offered for the inscriptions found in Andhra Pradesh. I am sure this impeccable research in Epigraphy would go a long way in solving the knotty historical problems confronting the scholars and the Epigraphia Andhrica which couches such information is bound to be an important source material for the student of history. I express my benedictions to Sri N.R.V.Prassad, M.A., Director and the staff concerned for bringing out such publication and hope to see continued effort for the publication of such volumes in the years to come.

HYDERABAD
9.3.1994.

(DR.P.V.RANGA RAO)

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PREFACE

The publication of Epigraphia Andhrica, Vol.VI had to face inordinate delay due to some administrative problems for which I crave the indulgence of the galaxy of scholars who contributed articles to this volume. It embodies very interesting articles written by erudite scholars in the field. Many intrigueing, intricate and diverse historical problems have been discussed in the scintillating articles published in this volume. The vibrant articles viz., Kāmagiri inscription of Jagaddēva Śaka 1051 of D.C. Sircar, the Kandukūru Epigraph of Kākatīya Pratāparudra's time, Boṇḍāda Grant of Chāḷukya Vishṇuvardhana written by Dr. Parabrahma Sastry and that of many other learned scholars constitute a valuable contribution to Indian Epigraphy.

Dr.D.C. Sircar, in his learned article entitled "Kāmagiri Inscription of Jagaddēva" Śaka 1051", arrives at a latest known date for Jagaddēva, although he may have lived for some years more, because according to tradition, he had an exceptionally long life of 85 years. The date according to him falls in the time of Sōmēśvara III (1126-37 A.D.) and successor of Vikramāditya VI (1076-1126 A.D.). The article gets its significance for the fact that it becomes one more inscription of Jagaddēva, in addition to the already known four inscriptions discovered in Telugu speaking areas. By discussing the relevant inscriptions of Jagaddēva available both in Telugu speaking areas as well as that of the inscriptions of the other regions, Dr.Sircar has given a vivid and elaborate historical delineation of Jagaddēva, thereby bringing to light the authenticity and the historicity of Jagaddēva fully.

Again, it is fascinating to note that Dr. Parabrahma Sastry throws lucid light on Kākatīya Pratāparudra and Chāḷukya Vishṇuvardhana in his admirable articles entitled "Kandukūru Epigraph of Kākatīya Pratāprudra's time," and "Boṇḍāda Grant of Chāḷukya Vishṇuvardhana" respectively. Dr.Sastry splendidly highlights the importance of the record by furnishing the information regarding the taxation system and the mode of diverting the whole or part of that income which is originally due to the King's exchequer to the local temple. It is very interesting to note that the local communities along with the Karanams in the duty of tax collection obtained the King's permission for appropriating the tax due to the King for the temple. The procedure is very much like the function of the present day Panchayati system. The article reveals another important point as regards the several sources of

income to the royal exchequer. Dr. Sastry in his other article entitled "Bondāḍa Grant of Chālukya Vishnuvardhana" interestingly highlights how the grant registers two types of land made by Vishnuvardhana Mahārāja, son of Mangi Dugarāja of Chālukya family, obviously the Eastern or Vengi Chālukya King. He was the third king of that name i.e. Vishnuvardhana III, who ruled Vengi for 35 years between 718-752 A.D. However, the record is not dated and it merely states that the gift was made on the occasion of lunar eclipse and thus in the absence of other details, the date of the record cannot be precisely said. Dr. Sastry vividly brings out how the grant is addressed to the householders of the Grāma Gaṇḍāla situated in Pāgunāra vishaya, besides saying that the grant consists of house sites, gardens and locality where the term Bōyakshētra is mentioned, probably applied to the land of Bōyas or archers. It was common in those days that the Kings used to recruit archers also in their army and they were allotted some localities outside the villages with lands. Evidently enormous endeavour is put in this decisive and interesting article by Dr. Parabrahma Sastry.

I fervently hope that this issue of Epigraphia Andhrica would receive approbations from the scholarly world and enthusiasts in epigraphy.

I wish to place on record my debt of gratitude to Dr.P.V. Ranga Rao, M.A., Ph.D., (Pol.Science), M.A., (Indology), L.L.B., B.J., Hon'ble Minister for Education & Archaeology, for his constant guidance and encouragement in bringing out this publication. Sri P.V.Rao I.A.S., Principal Secretary, Higher Education has been an enlightened source of inspiration throughout.

I thankfully acknowledge the services rendered by Dr.N.Mukunda Rao, Chief Epigraphical Officer, Dr. N.S. Ramachandra Murthy, Assistant Director(Publications), Smt. B. Indumathi Devi and Sri C. Venkatesam Chetty, Publication Assistants, for meticulously correcting the proofs, and bring out the present book neatly and tidily. I also thank my colleagues who have extended their whole hearted co-operation in bringing out this publication. My thanks are due to M/s. Swamy Graphics, Hyderabad for their ungrudging co-operation and neat and tidy printing in a short time.

N.R.V. Prasad M.A.,
Director



Racchamar̤i, seal



Racchamaṟi Grant of Vikramāditya-I, Ring and Seal

1. RACCHAMAṚI GRANT OF VIKRAMĀDITYA I

Dr. N. Mukunda Rao

The subjoined set of plates is a recent chance discovery of Mr. M. Komaraiah, Keeper of Estampages of the Epigraphy section, Directorate of Archaeology and Museums, Government of Andhra Pradesh, in the village Padda Voliti, Pattikonda taluk of Kurnool District. He was there for copying an archaic Kannada inscription near the Āñjanēya temple of the village. A person by name Kōlantla Angadi Bujjayya who was witnessing the process of taking the estampages reported that he was in possession of some copper plates bearing similar characters. He was good enough to show the plates and the said Keeper of Estampages was shrewd enough to take the tentative prints of the set of plates and brought it to our notice. Thereafter the present Editor along with the Keeper of Estampages visited the village for taking possession of the said set of plates for the Department, by promising suitable remuneration, to which proposal, the said owner readily agreed to part with the present set of plates. Subsequently, the Department paid the owner an amount of Rupees one thousand only.

The plates are three in number and strung together to a ring measuring 9.00 cms. in diameter. The ends of the ring are secured into a metallic round which connects itself to the bottom of the seal. The seal measured 3.02 cms. in diameter but a portion of the rim was cut and lost. The seal bears the emblem of Varāha, the lāñchchana of the Bādāmi-Chāḷukya family. Each plate measures 21.02 cms. in length and 3.09 cms. in breadth with a hole on the left side, which measures 1.03 cms. in diameter for passing through the ring. The rims of the plates are raised so that the writing would be preserved intact. The writing covers the second side of the first plate, the two sides of the second plate and the first side of the third plate. There are altogether 36 lines of writing and the writing is well-preserved althrough, though verdigris caused considerable damage to the writing on the first plate and the two sides of the second plate especially in the portions around the hole. The metallic part of the second plate near the hole was broken and lost, probably due to frequent handling of the set as this part of the plate became thin due to the act of verdigris and consequently lost few *aksharas*.

The characters belong to the old Telugu-Kannada alphabet of the period to which they belong and resemble those other records of the issuer of the present charter under study, *viz.*, Anivārita Vikramāditya I (656-681 A. D.) of the Bādāmi Chāḷukya family.[1]

In regard to palaeography, little distinction is to be observed in the use of ē *mātra* of the letter *kha* as in the words *mukhē* and *svamukhē* (11.13,19). Equally difficult is to distinguish between the *aksharas 'cha'* and *'va'* as in the instance of the use of *aksharas* in the phrase *'pravarddhamāna--vijayarājya samvatsara'* (1.27) and *vilasita* (1.29) etc.

In point of orthography the class nasal ḻ is used in preference to *anusvāra* in conjunction with the consonant *pa* as in the word *prāptalparamēśvara* (1.20). Likewise the conjunction of the consonants *ma* and *pa* is seen in the word *paraṁpara* (1.4) instead of using *pūrṇānusvāra* before the letter *pa*. Dravidian ṟ is used in the name of the gift *grāma* Racchmari (1.26) and similarly ḷ in place of an ordinary r as in the word *nilvvisēsha* (1.30) which should be *nirvvisēsha* although doubling of lthe consonant after ḻ was made. The *anunāsika* is used in the word Chālikyānkula (1.6) instead of Chālikyānāṁkula noticed in several other grants of the donor and other kings of the family. Final ṇ is noticed in two places, that is, in the words *sthāpitavān* and *narēndrān* (1.19). There are instances to the use of *visarga saṅdhi* in the words *mātribhis=sapta* (1.3) and *paramēsvaras=sarvvān* (1.22). The language of the record is Sanskrit prose and verse.

The record belongs to the reign of Anivārita Vikramāditya Satyāśraya Śrī Pṛithivīvallabha, that is, Vikramāditya I son of Pulakēśin II, grandson of Kīrttivarmma and great grandson of Pulakēśivallabha. The record is dated in the 11th regnal year of the king Anivārita Vikramāditya I who is known to have ascended the throne in 655 A.D.[2] The details of date of the present grant are *vaisākha sukla paksha aṣṭami* and the English equivalent of the date would be Friday, 25th April, 665 A.D.

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1. *JBBRAS*, Vol. 16, p.235 ff.; *E.I.*32, p.. 175.; *E.I.* IX. p,98 ff.;
   JBBRAS, Vol. 16, p,.238 ff.; *E.A.* Vol. IV, P.9 ff.; *E. I.* X, p.100 ff.;
   JBBRAS, Vol. 16, p.240 ff.; *I.A.* VI, p.72.
2. *E.I.* IX, p. 102.

The object of the record is to register the gift of land measuring fifty *nivarttanas* (pañchāsannivartana)[3] and *peruñcha* of the *grāma* Rachchamari by Vikramāditya Satyāśraya I for the merit of his self in favour of the Brāhmana by name Rēvasvāmi, son of Mādhava Sarmma of the Kapisa-*gōtra* who was well versed in the *shaḍaṁgas* (11.23 to 27) and proficient in performing the *shatkarmas.* Sri M. Somasekhara Sarma[4] discussing on the occurrence of the term *uñcha* in the usage *maruñcha-marumanna* in the Māyalūr plates of Vijayāditya, after taking into stock all the opinions expressed by Fleet, opined the term as a kind of tenure. The grāma Rachchamari is said to have been situated towards south of the river Tuṁgabhadra.

The scribe is Jayasēna, the mahāsāndhivigrāhika and the same person appears as the scribe for the other grants of the king Vikramāditya I *viz.,* the Kurnool,[5] the, Gadval,[6] the Savanur[7] and the Tembhurni,[8] dated in the regnal years 10, 20, the Śaka year 597 and regnal year 17 (Śaka year 594) respectively.

The ājñāpti of the record is Srīvarsharāja, obviously the king himself *(Svayam-ēva ājñapti).* It is not known whether the said name is the title of the king Vikramāditya. But the use of the word *varsha* is to be noted which occurs among the titles of several Rāshṭrakūṭa kings.

Rachchamaṟi, wherein is situated the gift land, may be identified with the modern village of the same name Rachchamaṟi[9] situated in the Adoni taluk of Kurnool District.

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3. The term *panchāsannivarttana*-occurring in some of the early kannada inscriptions of the Bādāmi Chāḷukyas is also considered to denote the gift land in general in view of the simultaneous use of the words *pannasa* and *pannaya* the tadbhavas of the word *pañchasat.* See *E. I.* 38, p. 332.
4. *JOR.* Vol. X, p.28.
5. *JBBRAS,* 16, p. 238 ff.
6. *E. I.* X. p. 100 ff.
7. *ibid.* 27, p. 118.
8. *Journal of Epigraphical Society of India,* IX, p.1.ff. and Vol. X.
9. List of villages in the Madras Presidency (1908) p. 131.

TEXT[10]

I plate

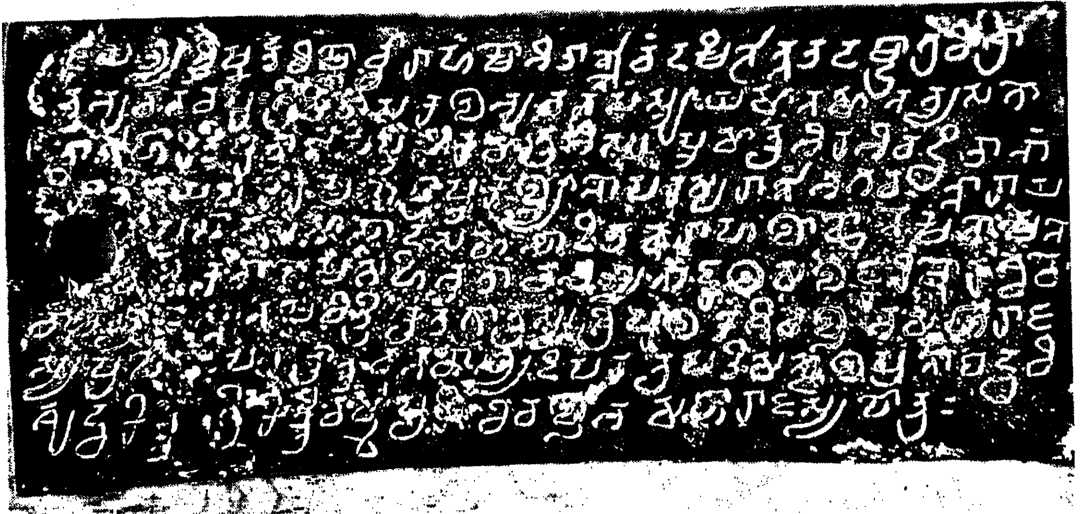
1. Jayaty=āvishkṛtaṁ Vishṇōr=vvārāhaṁ kshōbhitārṇṇavaṁ(m) dakṣiṇōnnata daṁṣṭrāgra viśrā-
2. nta bhuvanaṁ vapuḥ [|||] [1] Śrīmatāṁ sakala bhuvana-saṁstūyamāna Mānavyasa gō-
3. trāṇāṁ Hāritiputrāṇāṁ sapta-lōka-mātṛbhis=sapta mātṛbhir-abhiva[r]ddhitānāṁ
4. Kārt(t)ikēya parirakshaṇa prāpta kalyāṇa param(ṁ)parāṇāṁ Bhagavan=Nārāya-
5. ṇa-prasāda-samāsādita Varāha-lāñchchan-ēkshaṇa kshaṇa
6. vaśīkṛt-āśēsha-mahībhṛtāṁ Chālikyānāṁkulam-alaṅkarisṇōr-aśvamē-
7. dh-āvabhṛta snāna-pavitrīkṛta-gātrasya Śrī Pulakēśivallabha[11] mahārāja-
8. sya prapautraḥ parā(kkramā)krānta Vanavāsyādi-para-nṛpati-maṇḍala-praṇibaddha vi-
9. śuddha kīrtti(ē)ḥ Śrī Kīrttivarmma pṛthivīvallabha-mahārājasya putraḥ

II plate : I side

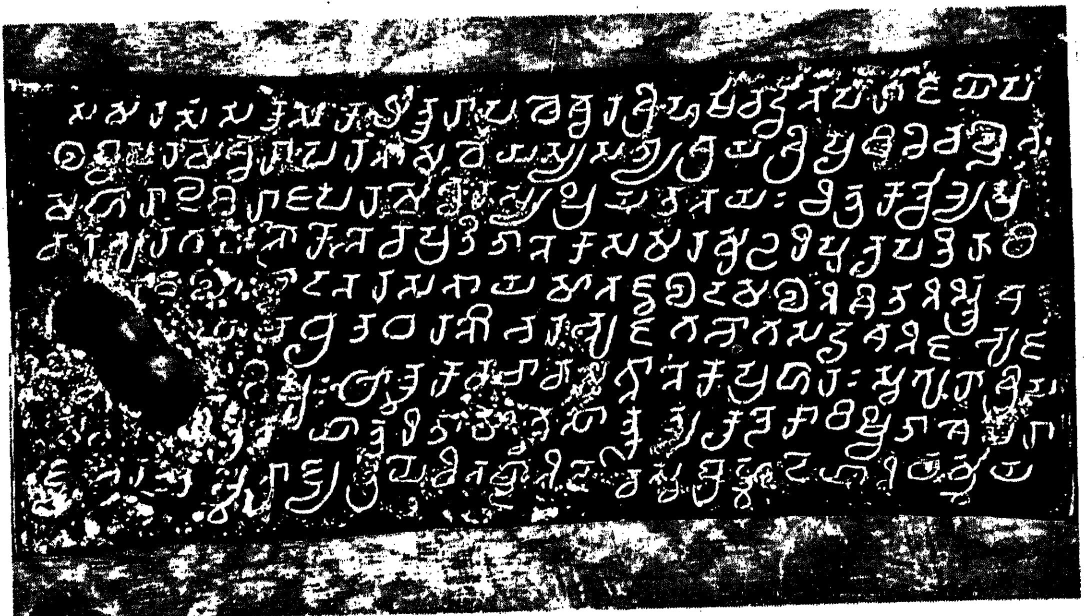
10. samara-saṁsakta-sakal-Ūttarāpath-ēśvara-Śrī Harshavardhana parājayōpa-
11. labdha paramēśvar-āpara-nāmadhēyasya Satyāśraya Śrī Pṛthīvivallabha
12. mahārājādhirāja-paramēśvarasya priya tanayaḥ[12] Chitrakaṇṭhākhya pra-
13. vara turaṅgamēn-aikenaiva[13] pratīt-ānēka-samaramukhē[shu] ripu nṛpati rudhi-
14. ra-jal-āsvadana rasanāyamāna-jvalad-amala-niśita-nistriṁśa
15. dha[14] ray-avadhṛta dharaṇībhara bhujaga bhōga sadṛśa nija-bhuja
16. vijita-vi[15] jigīshuḥ ātma-kavach-āvamagnānēka prahāraḥ sva gurō[ḥ] Śriya-
17. m-avanīpati[16] ttritayāntaritām-ātma sātkṛtya kṛt-aikādhishṭit-āśēsha rā-
18. jya-bharaḥ tasminrājya trayō vinashṭāni dēvasva-brahmadēyāni dharmma-ya[17]

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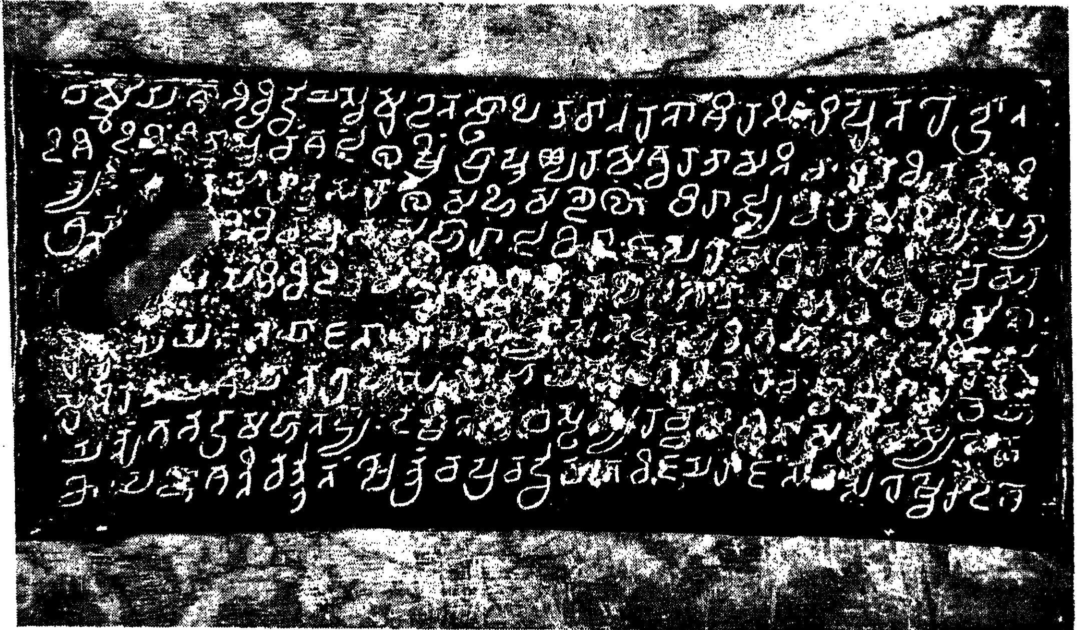
10. From the originals.
11. The Amudalapadu, Talamanchi, the two Kurnool and the Kollapuram grants of the years 5, 6, 3,10 & 17 read Polikesi.
12. The Kollapuram grant refers to the use of Chitrkantha horse exclusively against dayadas (1.11) *E.A.* Vol. IV, p.11. The entire passage after Chitrakantha (1.13 ff.) finds omitted. The undated Kurnool grant of this king *(JBBRAS* Vol. 16, p.240) bears the similar prasasti as the one that is noticed in the Kolhapuram grant.
13. The Amudalapadu grant reads this passage after *pratītānēka samara mukhē(shu).*
14. This letter is lost due to the break in the plate near the hole.
15. Letters are lost due to the break in the plate.
16. The two letters *pati* are lost due to the break in the plate near the hole while the rest upto *yantaritam* are faintly visible.
17. Seems redundant.



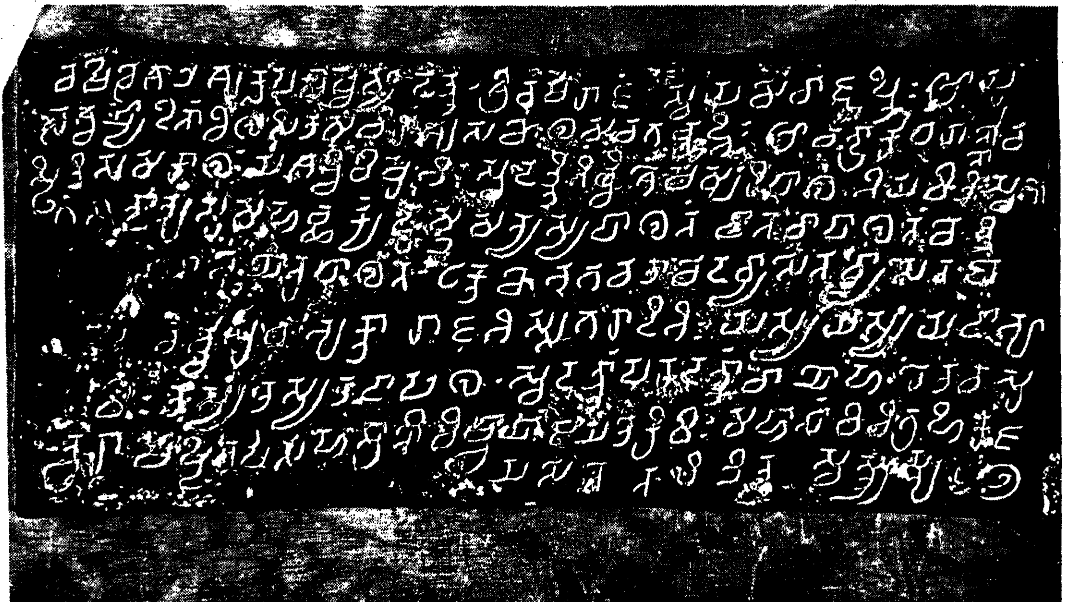
Racchamaṛi Grant of Vikramāditya-I, First Plate, Second Side



Racchamaṛi Grant of Vikramāditya-I, Second Plate, First Side



Racchamari Grant of Vikramāditya-I, : Second Plate, Second Side



Racchamari Grant of Vikramāditya-I, Third Plate

II plate : II side

19. dharmma-yaśōbhivṛddhayē sva-mukhē[18]na sthāpithavān [||] Raṇa'sirasi ripunarēndrān
20. diśi diśi jitvā sva vaṁśajāṁ lakshmīṁ prāptal[19] paramēśvaratāṁ-Anivārita Vikramādi-
21. tyaḥ [||] [2] Sva[20]--mākrānta sakala mahīmaṇḍalādhirājyō Vikramāditya Satyā-
22. 'sraya'Srī pṛ[21]thivīvallabha mahārājādhirāja paramēśvaras=sarvvān-ēvam-ā-
23. jñāpayati viditam-astu vō-smābhiḥ Kapisa gōtrāya Mādhava Sarmmaṇaḥ
24. putrāya yajana yājanādhyayanan-ādhyāpana dāna pratigrahākhyēshu shaṭkarmma-
25. su-niratāya'sāpānugraha samarthāya shaḍaṁgavidē Rēvasvāmi nāmadhēyā-
26. yat[22] Tuṁgabhadrā mahānadyāḥ dakshiṇāvadhēs=tasya RACCHAMAṚI nāma grāmasya peru
27. ñcha pañchāśan=nivarttanaṁ kshētraṁ cha pravarddhamāna vijayarāja(jya) saṁvatsarēshyēkādaśe

III plate

28. varshē vaiśākha'suklapakshāshṭamyāṁ dattaṁ [||] 'Srī Varsharājaḥ svayamēva-ājñaptiḥ āyu
29. raisvaryyādīnāṁ vilasitam-achirāṁśu sañ(caṁ)chalam-avagachchadbhiḥ āchandrārka dharārṇṇava-
30. sthiti samakālaṁ yaśaścīcishubhiḥ svadattinirvi(nirvvi)śēsham(ṁ)=paripālanīyam-iti[||] Sva bhō-
31. ga[23] svaṅdātuṁ sumahāchchakyaṁ duṁkha(duḥkha)manyasya pālanaṁ dānaṁ cha[pālanaṁ-chēti]
32. dānāchchrēyōnupālanaṁ[||] [3] Uktañcha bhagavatā Vedavyāsa Vyāsēna-ba-
33. hubhir=vvasudhā bhukta rājabhis=sagarādibhiḥ[1] yasya yasya yadā bhū-
34. miḥ tasya tasya tadā phalaṁ[||] [4] Svadattāṁ paradattāṁ vāyōharēta vasu
35. ndharā[ṁ][1] shastiṁ varsha sahasrāṇi vishṭāyāṁ jāyatē kṛmiḥ[||] [5] Mahāsandhivigrāhika Ja-
36. yasēnēna likhitaṁ[1] Svastyastu[||]

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18. Here and in line 13 the ē matra is directly attached below the letter.
19. The Savanur grant of this king also reads *prāpta*, *E.I.* 27, 1.16, page 117.
20. The intervening two letters are lost. The lost letters will be vikra as read in the Kollhapuram & Gadval grants dated the 17th and 20th years of the king *E.A.* IV. p.9 ff.; *E.I.* X. line 22 p. 103.
21. The letters are lost here due to the break in the plate near the hole.
22. Final *t* seems to be unnecessary.
23. This phrase *svabhōga* seems to be unnecessary.

2. KOKKARACHĒḌU INSCRIPTION OF KṚISHṆA II
AKĀLAVARSHA, ŚAKA 817

Dr. S.J. Mangalam

This inscription is engraved on a red sand stone slab erected in the Āñjaneya temple at Kokkarachēdu, Aluru Taluk, Kurnool District, Andhra Pradesh. It was copied by the Epigraphy section of the Department of Archaeology and Museums, Government of Andhra Pradesh and was registered as No. 64 in the year 1981. On account of the accumulation of debris, the inscriptional slab is almost buried in the ground. I express my gratitude to Dr. V. V. Krishna Sastry, Director, State Department of Archaeology and Museums, Hyderabad, for permitting me to study and publish the same. I am deeply obliged to Dr. N. Mukunda Rao, Chief Epigraphical Officer, State Department of Archaeology and Museums, Hyderabad for supplying the best possible estampage and much more for the help in deciphering the worn out letters of this inscription. Indeed, without the latter's cooperation it would still have remained undeciphered.

The inscription is in Kannada language and script of 9th century A. D. It has 31 lines of writing, of which 29 are on the front side and the last two are on the back of the slab. The last three lines forming part of the imprecatory verse are totally effaced. Its palaeography and orthography call for no special comments as it tallies with the script of transition phase from archaic Telugu- Kannada to the modern Kannada script. Here the letters, U, KA, TA and the serif are typically of the Kannada form. Letter ḶA is employed in the place of ḌA, for example, *hadineḷaneya* for hadinēḍaneya (l.5) and Koḷura for Kodura (l.16). In line 10 for the word *basadige* the letter *ḍi* is written.

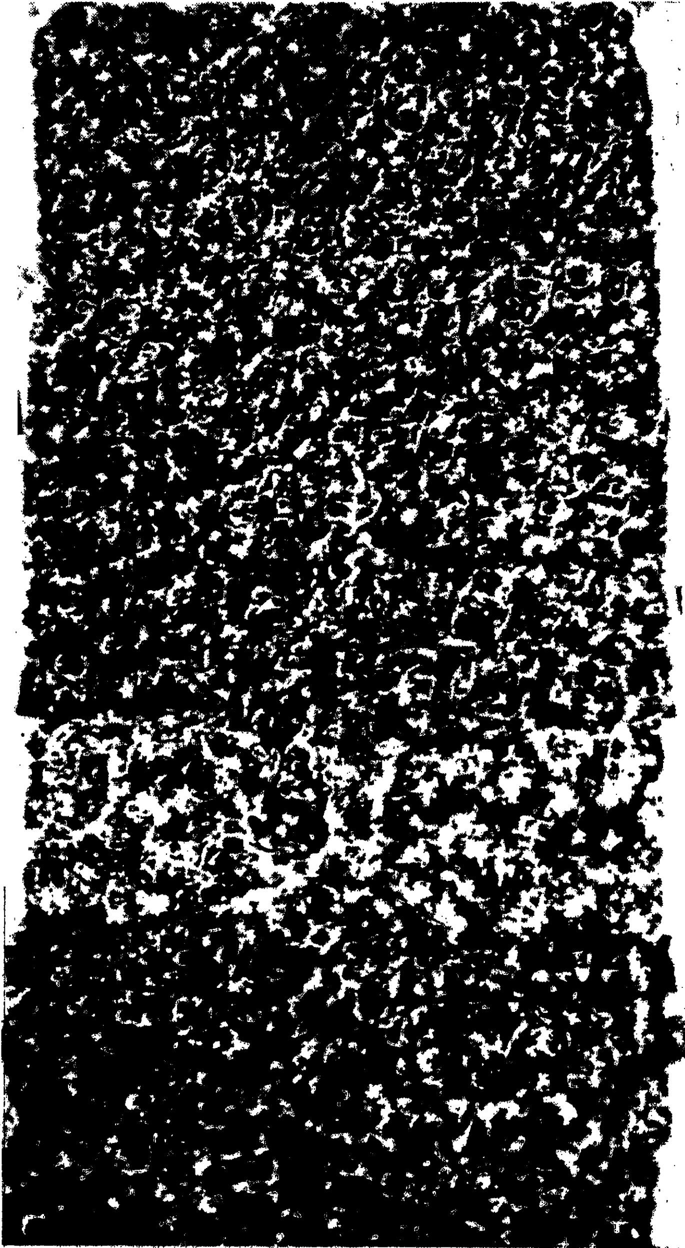
The inscription is dated in Śaka 817, the 6th regnal year of Akālavarsha, i.e. Krishṇa II of the Rāshtrakūṭa family. The date is described as coinciding with the cyclic year Rākshasạ, Jyēshṭha śu. terasa (13th day), Svati nakshatra, Śanivāra and regularly corresponds to Saturday 10th May, 895 A.D. The purport of the inscription is to record donations to a Jaina *basadi* by merchants from different places such as Kisuvoḷa, Belli Kōḷūru and Koḷḷūru. As the inscription is very badly damaged, the exact nature of the donation is not clear. The donor merchants of various commodities are asked to

TEXT[6]

1. *Svasty-Akālavarsha Śrī Pṛthuvīva-
2. llabha Mahārājādhirājā(ja) paramēśvara Bha-
3. ṭṭāraka pṛthivī rājyaṁgeyyaṁbe nāḷanda
4. -Svasti Sakanṛpakālātīta saṁbatsara
5. śatadeṇṭunūrada hadinēḷaneya
6. Rākshasi shaḍbhivarsha pravarttisita-
7. dāntarggata jyēshṭamāsa śuddhapaksha
8. terasamu svāti nakshatramu śa-
9. nivāramu māḍi Śrī Rambaka[7] na
10. basadi[8]ge Aṇandivurada banke[9]- -
11. ko varasiddhiyya vīrakāgaṇya-[10]--sū--
12. lasādēva[di]vyataḷigeya Mārammavum
13. Kisuvoḷala Bādiseṭṭiyu ṣādiya-
14. ṇṇana magaṁ Chāmuṇḍayyanu ayonobba-
15. re beli Vishṭaseṭṭiyu baḷdumirā ma-
16. gaṁ Belli Kōḷūra Rēvayya taleṛe Āryyaṇṇam[11]
17. terejyake[12] Gaṇḍayya baṇṇige daṅgado Gaṅgayya
18. sāsidalla Koḷḷūra Gaṇḍayya Pōchayya
19. Kaliyamma seṭṭi Kiriyaṇṇamma Mānivijjiyu
20. doṇḍi aganitāshaldura Pōchagāmu-
21. ṇḍa sāmi bāḷiyadu intibaru mi-
22. ḷdu ganchige Māramman ā dāṇa doḷ tā-

---

6. From the impressions.
7. Reading doubtful.
8. akshara *di* is written below the line.
9. Reading doubtful.
10. Two letters illegible; reading doubtful. ($) in between the lines 10 and 11 there is conjunct letter at the spot which is not clear.
11. can also be read as *Ācchyannam.*
12. Reading doubtful.



Kokkarachēḍu Inscription of Krishṇa II Akālavarsha

contribute a stipulated amount in cash of *māḍa* and *paṇa* denominations, to the *basadi* in question. For instance, one *paṇa* for a basket of . . . . is mentioned in line 27 and in line no. 25 mention is made of fiftyone and a half angadi-*māḍa* (market tax).[1]

It has already been known that Krishṇa II, although a follower of the Brahmanical faith, had also extended patronage to Jainism and made donations to Jain *basadis*.[1a] The present inscription gives additional information about the flourishing condition of Jainism through the munificent gifts of merchants during the reign of this Rāshṭrakūṭa king.

The importance of this inscription lies in the fact that, it gives a specific date for Kṛishṇa II along with his regnal year. Altekar[2] had tentatively suggested that Amōghavarsha's death and his successor Kṛishṇa II's accession had taken place in or about 880 A. D. This was on the basis of the last known date, 878 A. D. of Amōghavarsha and the first known date, 883 A. D. of Kṛishṇa II. The Soratur inscription[3] (Dharwad district) dated Śaka 805 (883 A. D.) is the earliest known date of Kṛishṇa II. In the absence of specific mention of the regnal year in any of the inscriptions of KrishṇaII known so far[4], the conjecture of Altekar holds good. But the present inscription from Kokkarachēḍu sets aside Altekar's tentative dating, as it specifically gives the date and the regnal year, i.e. Śaka 817, 6th year, Rākshasa, Jyēshṭhamāsa, śuddhapaksha terasa, Svāti nakshatra, Śanivāra which regularly correspond to Saturday 10th May, 895 A. D. Thus the accession of Kṛishṇa II Akālavarsha took place in 889-90 A. D.

In the light of this record, the above mentioned Soratur record's date of the king must be understood as the date prior to his accession, i.e. when he was ruling as a Yuvaraja or crown prince under his aged father Amōghavarsha. In this case, the regnal period of the latter is further extended upto 889 A.D. It may be surmised that even though the last known date of Amōghavarsha is 878 A.D., he might have lived for 12 more years without much activity and his son was possibly managing the affairs of the kingdom. This might explain the date Śaka 805 in the Soratur inscription.

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1. The gifts recording the remision of market taxes or dues made by the guild of merchants consisting of fifty members from places detailed in the text headed by Chamundayya and others. [Ed.]

1a. *JBBRAS* X: p. 192; XXII : p 85.

2. G. Yazdani, ed. *The Early History of Deccan*, p. 280.

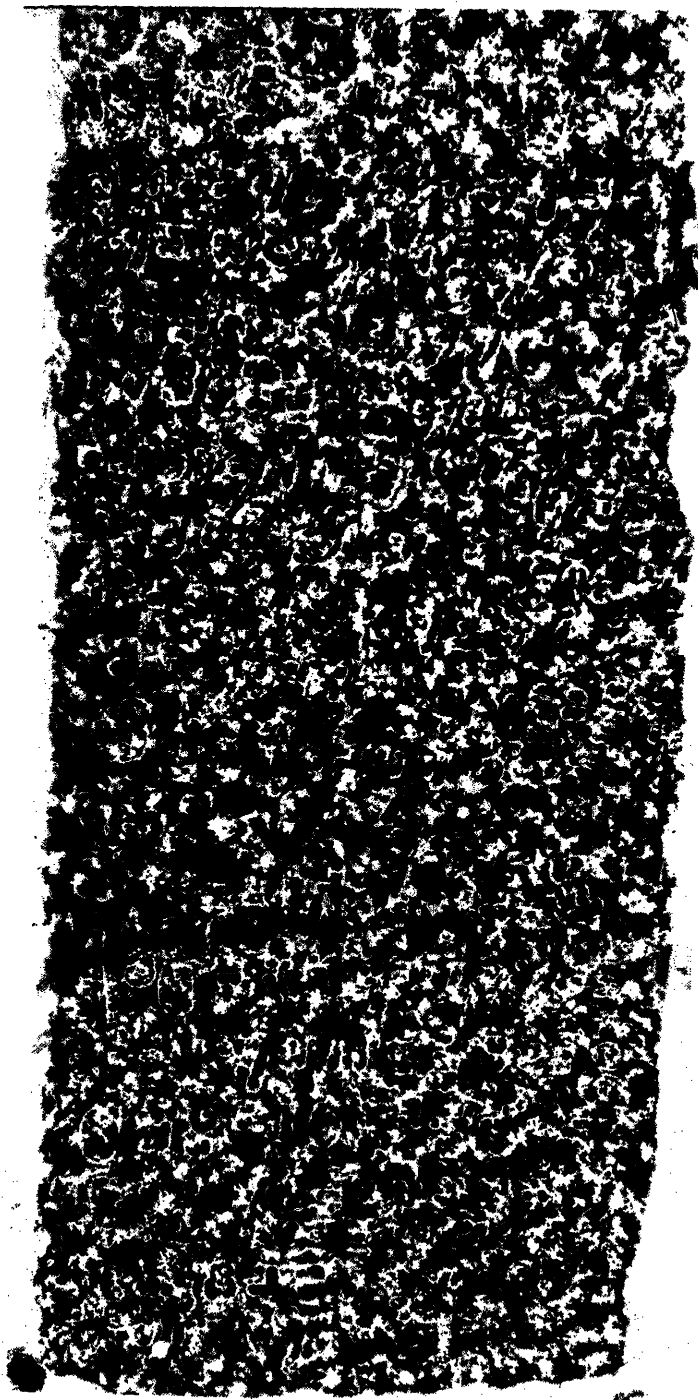
3. *ARE*. 1926-27, No. 73.

4. *Ibid.* 1926-27 :Nos 73,102, 104; 1927-28 :App. E Nos 11.39 56;1932-33 :Nos. 31,61; 1933-34 :No. 184, App. E. Nos. 17,63; 1934-35 :Nos. 22,31; 1935-36 :No. 93.

The last known date of Krishna II is 912 A. D.[5] So his regnal period now can be fixed from 889 to 912 A. D. until further evidence showing his activity after 912 A. D. comes to light.

As regards the identification of the geographical names, Aṇandivuru, Kisuvoḷa, Belli Kōḷūru and Koḷḷūru, it is difficult to locate them with certainty. In the adjoining regions of Kurnool, Anantapur and Bellary districts no Aṇandivur nor Nandivūr could be traced. Is it the modern town of Anantapur ? Kisuvoḷa may be the modern Kosigi in Kurnool district. Belli Kōlūru may be either Belagal, 10 km. west of Bellary or Billekallu in Pattikonda taluk, Kurnool district. Kollūru may be identified with Kolur, 15 km. north of Bellary. These places are not very far away from the find-spot of this inscription. Since the donors to the Jaina *basadi* were merchants, these places might have been some sort of trade centres and at least some of these merchants might have professed the Jaina faith.

5. *Epigraphia Carnatica*, VII. Sorab, No. 88.



Kokkarachedu Inscription of Krishṇa II Akālavarsha

23. mbula Śramaṇigeyya nakarasahita ba-
24. sadige aynobbara koṭṭa sthiti okkālge
25. ayvattandere aṅgaḍi māḍōḷoḷmā-
26. na mēḷa sūtyāga maṇḍapōja phala
27. buṭṭige ondu paṇa . . .l-
28. stitiyandaṛindā Bāraṇāsi kavile
29. . . . .
30. . . . .
31. . . . .[13]

13. The last three lines of imprecatory verse are totally effaced.

3. BOṆḌĀḌA GRANT OF CHĀḶUKYA VISHṆUVARDHANA

Dr. P.V. Parabrahma Sastry

This set of three copper plates and one set of Eastern Gaṅga plates have been originally acquired by Dr. M.Radhakrishna Sarma, Head of the Department of Ancient Indian History and Archaeology, Osmania University, Hyderabad who has given them to the Department of Archaeology and Museums for publication. They are now on display in the State Archaeological Museum, Hyderabad. It is said by Dr. Sarma that he received them from some college students while he was working as Lecturer in Parvatipuram, Srikakulam District, Andhra Pradesh and hence there is absolutely no information regarding their find spot.

This set contains three plates, of which, the first plate is broken leaving only a piece nearly 3 cm. long and the reamining part of the plate being lost. The plates are held to a ring of 7.2 cm. diameter and 0.6 cm. thickness, the ends of which are soldered to a circular seal of 2 cm. diameter. The seal, perhaps originally containing any legend or emblem, is much damaged and nothing can be identified from it at present. Each plate measures 17 cm. by 6 cm. the broken piece being only 3 cm. in length. The ring was not cut when the set was handed over to me by Dr. Sarma. The first side of the first plate and the second side of the third plate do not contain any writing. Only four sides contain six lines of writing on each, the total number of lines being twenty-four.

Leaving the two imprecatory verses, the entire record is in Sanskrit prose. The script employed is Telugu-Kannada of 7th- 8th century generally noticed in the records of the Eastern Chāḷukya kings.

There are several mistakes in the language as well as script. Some letters which have been originally omitted were later inserted below the line putting marks above the line, e.g. *ta* in *Pratāpōpanata* (1.8); *dā* in pādānudhyātāḥ(1.11); *tra* twice in kshētra (1.19). The final *na* is used as seen in the words *sthitimān* (1.10) and *dattavān* (1.18). Orthographically the record contains the following

peculiarities; *anusvāra* is superfluously used where the class nasal is used, e.g. *sāmaṁtamaṇḍala* (line 8) *ittham mājñāpayati*(1.12), Āpastaṁbha-sūtrasya(1.13); the consonants following *r* are generally doubled. Although the hard ṟ ( ) is used in the name of grāma *Pasindiparu* and Tuṁkhtalaparu (1.12 and 19) the peculiar letter is twice used in nūru and maruntru in line 17.

The inscription seems to begin with the usual praśasti of the Eastern Chālukyas and introduces the king Maṁgi-Dugārāja. It is known from the broken piece that no other earlier king is mentioned. Maṁgi-Dugārāja's son, Vishṇuvardhana mahārāja (the donor) is praised in the subsequent portion, stating that he suppressed all the sāmantas with his prowess, with the trident like *śaktī-traya,* the three powers namely *prābhu, mantra* and *utsāha* he subdued the enemy kings and he was like the rising sun on the Udayagiri peak of his own family and stable as Mount Meru. Such Vishṇuvardhana Mahārāja summoning the house holders of Boṇḍāda grāma in the Prāṅgunāla-*vishaya* announces that (he) had made, with ablutions on the occasion of a lunar eclipse, the gift of land with a sowing capacity of thirty *khandikas* of vrīti-bīja and *ābhyantara kshētra* of hundred *maruntrus* towards the south-east of the grāma along with house-site, garden and vāta (1.15 ff) to Gōvinda Sarma, son of Drōnamanda and grandson of Dēva Sarma of Āpastamba-sūtra, Bhāradvāja-gōtra and who was a student of Taittirīya-(Sākha) and resident of Pasindiparu. The grandfather of the donee is said to be a master of three Vēdas and the father is said to be a master in Vēda and Vēdānta (philosophy) and the donee himself was a master in several *mahāśāstras.*

The boundaries of the land are Bhōya-kshētra-sīma of Kālasīyavāṭa in the east, the Bhōya-kshētra-sīma of Tumkhtalaparu in the south, a canal (kulya) in the west and Kāmadēva-kshētra in the north.

Then follows the usual imprecatory portion beginning with the statement that the future king who honours and protects this *dharma* (gift) is worshipped by him (donor) with bowed head. The usual Vyāsa-gīta verses are given in the end.

The record concludes with the mention of ājñapti named Kantavelli-mu[ṯlu], the *rāshṭrakūṭaka* of Prāgunāla-vishaya.

It registers the grant of two types of land made by Vishṇuvardhana mahārāja, son of Maṁgi Dugarāja, of Chālukya family, obviously the Eastern or Veṅgi Chālukya king. He was the third king of that name i.e., Vishnuvardhana III, who ruled Vengi for 35 years between A. D. 718-752. From other sources, it is noticed that he bears the titles Samasta *bhuvanāsraya, Tribhuvanāṁkuśa* and *Vishamasiddhi,* but none of these are mentioned in the present grant. The record does not furnish any new information regarding the political career of himself or his predecessors. In fact it seems to have

mentioned no other predecessor than his father Maṁgi-Dugarāja about whom nothing particular is stated. There is only one indication in the phrase *Śva-vaṁśōdayagiri-sikharāvabhāsi-mahōdayatvāt Merur iva sthitimān'* that he was firm on family throne, (as the rising sun on the Udayasikhara) and established on the throne like Mēru.

The record is not dated and it merely states that the gift was made on the occasion of lunar eclipse. Thus in the absence of other details, the date of the record cannot be precisely said, during the long reign of this king between A. D. 718-752.

The grant was addressed to the house-holders (*kuṭuṁbins*) of the grāma Boṇḍāda situated in Prāṅguṇāla-*vishaya*. This region which is also mentioned as Pāguṇāra-vishaya[1] is identical with the present taluks of Bhimavaram, Tanuku, Narasapuram and likely Tadepalligudem of the West Godavari district. The grāma Boṇḍāḍa, where the gift land is situated might be the present village of that name near Bhīmavaram. The other grāmas Kāḷasīyavāṭa in the east and Tuṁkhatalapaṟu in the south may be identified with the present villages Kaliśapūḍi and Tokapūḍi respectively, provided they are in the neighbourhood of Boṇḍāḍa(?)

The grant consists of house-sites, gardens and residential locality (*vāta*) and to the south-east of the grāma an extent of land with the sowing capacity of thirty *khaṇḍikas* of *vrīhi* grain and hundred *marturs* of *abhyaṁtara-kshētra* probably wet land. Among the boundaries, *bhōya-kshētra* is mentioned twice, i.e., on the east and south. The term probably applies to the land of *bōyas*[2] or archers. It was common in those days that the kings used to recuit archers also in their army and they were alloted some localities outside the villages with lands.

The *ājñapti* or executor of the grant is the *rāshṭrakūṭa*, of Prāṅguṇāla-*vishaya* named Kaṇṭavelli-*muṭlu*. Here the form *muṭlu* again indicates his another designation. This word occurs in some other inscriptions of the period, the meaning of which is not clearly known. It is also an office. It seems that each *vishaya* during that period was administered by an officer called *rāshṭrakūṭa* and hence royal grants were generally addressed to the Rāshṭrakūṭas of the *vishaya* and the house-holders of the concerned grāma. Here also that procedure is adopted, but the executor of the present grant was the rāshṭrakūṭa himself.

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1. For further information, see M.S. Sarma, A note on the Pāgunāra-Vishaya, *J.O.R.* Vol. XVI.pt.II pp. 79[ff.].
2. The word bōya seems to refer to an office as the author elsewhere opined that the term was derived from the word 'bhōjaka' the meaning of which is an officer.[Ed.]

TEXT[3]

First Plate - Second side

1. Svasti[||*] Śrīmatāṁ saka - - - -
2. trāṇām Kauśikī vara pra - - - -
3. tṛ gaṇa paripā - - - -
4. nēkshaṇa ksha - - - -
5. trāṇāṁ Chaḷukyānāṁ - - - -
6. svāsidhārā namiti (ta) - - - -

Second Plate - First side

7. [ṇāra*]vinda yu [ga*]ḷaḥ anēka samara saṁghaṭṭō[nō]palabdha Vijayina[ḥ*] Śrī Maṁgidugarāja-
8. syaputraḥ pravardhamāna pratāpōpanata samasta sā[ma]nta maṁḍala[ḥ]svaśaktī(kti)stra (tra)ya-
9. śulāvabhinna paranarapati sakala bala chētana sva vaṁsōdaya Śrī[gi]ri sikharāva-
10. bhāsi mahōdaya tvā[n]mēṛuriva sthitimān raviriva tējasvī parapa(ma) brahma-
11. ṇyō mātāpitu(tṛ)pāda (dā)nurddhyā(dhya)tā(taḥ) pṛithuriva pradhī(dhi)tayaśaḥ Śrī Vishṇuvardhana mahā-
12. rājasya(jaḥ)ittha mājñāpa[ya]ti[|*] Pasiṇḍipa(ṛu)va(vā)stavyasya taitrī (ttirī)ya sahābrahma

Second Plate - Second side

13. chāriṇē bhāradvāja gōtrasya trivēdasya āpastaṁbha(ṁba) sūtrasya Dēvasarmmaṇē(ṇah)pauttra-
14. [ya]vēda vēdāṁdā(ga)vidē Drōṇamaṇḍasya putrāyaḥ(ya) Gōvindaśarmmaṇē anēka[4] kaḷā sā stragñā-
15. [ya]Chaṅdragrahaṇa nimittē tōyapūrvvaṁ kṛitvā Prāṅggunāḷa vishayē Bo-
16. ṇḍāḍa nāma grāma kuṭuṁyi(ṁbi)[naḥ] samāṅhapayati gṛhastā(thā)na tōṭa vāṭa sahitaṁ
17. dattaṁ[||] āśnē(āgnē)ya digbhāgē Vrīhi vīja triṁsa[t]khaṇḍikā(kaṁ) chā(cha) kshētraṁ nūṛu 100 maṛuṅtru kshē-
18. trēbhyantaraṁ dattavān[|||]* asya kshē[tra]sya sīma vibhāgaḥ[|*] Pūrvvataḥ Kāḷasīyavāṭa

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3. Text from original plates.
4. Asterisk sign on the right side of the top of the letter *ka* and a damaged letter *ma* below the line are noticeable. Hence it may be read as *anēka kaḷā.*

19. bhōya kshē[tra] sīmaḥ(ma)[|*]Dakshiṇataḥ Tuṁkhtalapaṟu bhōya kshētra sīmaḥ(ma) [|*] Paśchiṇ(m)ata[ḥ]ga kālyā-[5]

Third Plate - First side :

20. Uttarataḥ Kāmadēva kshētraḥ kshētram(mi)ti[||*] asya dharmmasya(syā)harttā paripālai[6]tā ā-

21. gāmikāla rājarishi(rshi)mayā śirasā pratibū(pū)jita iti[||*] vyāsa śi(gī)ta dvauślōkau[|*]bahu bhi-

22. rvvasudhā dattā bahubhiśchānupālitā [|*]yasya yasya yadābhūvi(mi) tasya tasya tathā-

23. phalaṁ(m)[||*]Svadattāṁ paradattāṁ vāyōharēshu(ta)vasundharā(raṁ)[|*] shashṭi[rvva]rsha sahasrāṇi [vishṭa]-

24. yāṁ jāyatē krimi[ḥ||] Āgña(Jña)ptirasya Prāguṇāla vishaya rāshṭra-kuṭubi(tuṁbi)[7] Kakaṇḍivelḷi mu(ṭḷu) [||*]

25. [Svasti] [||*][8]

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5. The elongation of *ka* seems to have been later erased and seconday U is added at the bottom which is very faintly noticeable. Thus the word seems to be *Kulya* which means a canal. The letter *ga* seems to be redundant.

6. Vowel *i* was written instead of the consonant *yi* [-Ed.].

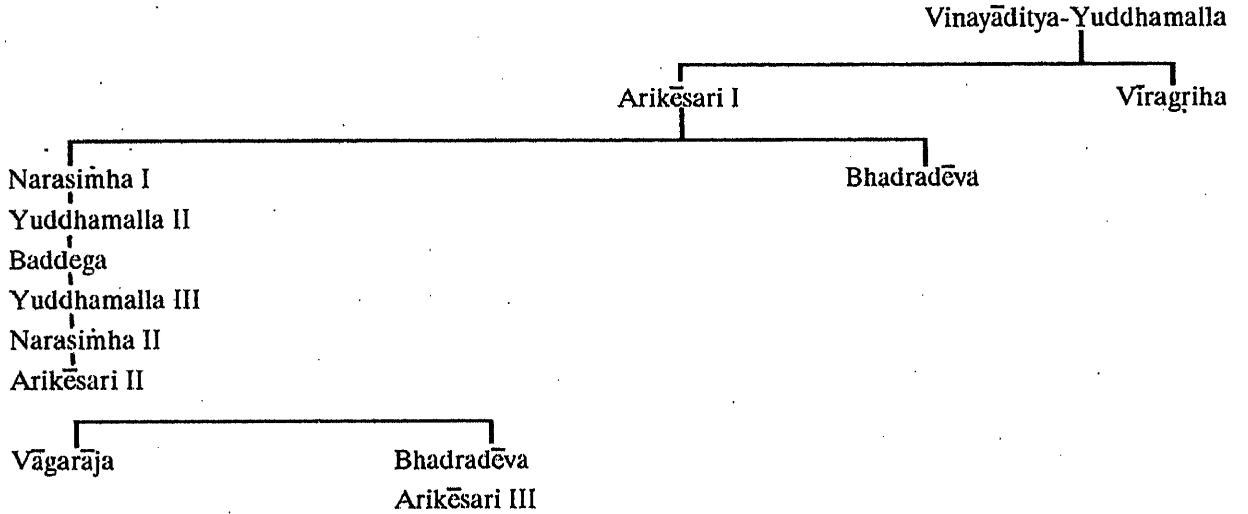
7. The medial *i* on *ti* and the letter *bi* seem to have later erased giving scope to read it as '*rāshṭrakūṭaka Kaṇḍivelli* mu[ṭṭu] which seems to be appropriate. Such correction by erasing in the letter *shṭhi* medial *i* and secondary *tha* in the imprecatory verse *shashṭhi* which was originally written *shṭhishṭhi* in line 23. Such corrections by the scribe himself are not uncommon in this record. Thus the correct reading seems to be Rāshṭrakūṭaka Kaṇḍavelḷi mutlu-the name of the scribe.

8. This portion is very faintly noticeable.

4. KOLLIPAṚA PLATES OF ARIKĒSARI I

Dr. K. Suryanarayana.

One of the most important minor Chāḷukya branches that ruled over parts of the present Telangāṇa in the eighth, ninth and tenth centuries, and the one which played a prominent part in the political set-up of the period in the Deccan, is the Chāḷukya branch at Vēmulavāḍa. Two copper plate grants i.e., the Kollipaṛa plates of Arikēsari I[1] and the Parbhani plates of Arikēsari III;[2] lithic records at *Kuruvagaṭṭu*[3] (Mahaboobnagar District); Vēmulavāḍa[4], Karimnagar[5] and Rēpāka[6] (Karīmnagar District); and the two literary works *Vikramārjuna Vijaya* by the poet Paṁpa, and *Yaśastilaka* by Sōmadēvasūri written under their patronage, form the main source material for the history of this family. On the basis of the information provided by these sources, previously N.Venkataramanayya[7] reconstructed the genealogy of this family in the following way:-



1. *Bharati*, August, 1930, pp.297-318.
2. *The Chāḷukyas of L(V)ēmulavāḍa*, p. 92.
3. *Kannada Inscriptions of Andhra Pradesh*, No.29.
4. *Inscriptions of Andhra Pradesh, Karimnagar District*, No.2.
5. *Ibid.*, No.1
6. *Ibid.*, No.5
7. *Chāḷukyas of L(V)ēmulavāḍa*, p.9

But in this genealogical scheme N.Venkataramanayya did not utilise the information known from the Kollipara plates. He suspected the genuineness of the grant and concluded that Vinayāditya-Yuddhamalla, father of Arikēsari I as the earlier known ruler of this family. The aim of this paper is to study about the genuineness of the kings of the Kollipara plates.

The Kollipara plates, the earliest of the inscriptions of this family, register the grant (Vidyādāna) by king Arikēsari I, son of Vinayāditya-Yuddhamalla of the Chāḷukya family to Mugdhaśivāchārya, a disciple of Sadyaśśivāchārya of the Aṅkuṭa-*gurukula* of the grāma of Belmoga in Rāmaḍu *vishaya*. It narrates six generations of this family as Satyāśraya, Pṛithivīpati, Mahārāja, Rājāditya, Vinayāditya Yuddhamalla and Arikēsari successively. Vinayāditya-Yuddhamalla, the father of the donor king Arikēsari is stated to have been a great conqueror and was served by the kings of several countries such as Turushka, Yavana, Barbara, Kāśmīra, Kāmbhōja, Magadha, Māḷava, Kaḷinga, Gaṅga, Pallava, Pāṇḍya and Kēraḷa. The script used in this inscription is the Telugu-Kannada of the Middle variety that was in use in the Deccan from 8th to 10th centuries A.D. Even though this inscription mentions the earliest rulers of this family, their connections or relations with the other contemporary powers are not clear. The donor of this grant Arikēsari I is referred to in *Vikramārjuna-Vijaya* as a contemporary of the Rāshṭrakūṭa king Nirupama Dhṛuva who ruled between A.D.780 and 793. Hence the grant mentioned in the Kollipara plates might have also belonged to the same period; and the palaeography supports the above date. So the Kollipara plates can be taken as a reliable grant given by Arikēsari I.

N.Vênkataramanayya dubbed the political information mentioned in these plates as mythical. The following two are his main objections in accepting the genuineness of this record[8].

i. Inscriptions of a later period and *Vikramārjuna Vijayaṁ* trace the descent of the family from Vinayāditya-Yuddhamalla. In them, he is said to have ruled over the Sapādalaksha country, a country that could not be governed by others; that he had caused all his elephants to be bathed in a reservoir filled with oil at Pōdana; and that he had captured a fort callled Chitrakūṭa which was inaccessible. His son Arikēsari I, is said to have conquered the kingdom of Vēṅgī and Trikaḷinga during the time of Nirupāma Dhṛuva, the Rāshṭrakūṭa king who ruled from A.D.780 to 793. These achievements are not mentioned in the Kollipara plates, even though the same Arikēsari I, son of Vinayāditya-Yuddhamalla, issued those plates. While describing his father, he just mentioned about his conquests of Turushka, Yavana, Barbara, Kaśmīra, Kāmbhōja, Magadha, Māḷava, Kaḷinga, Gaṅga, Pallava, Pāṇḍya and Kēraḷa.

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8. *Ibid.*, p. 7-8.

ii. Various researches done by scholars like M.Somasekhara Sarma and Muliya Timmappayya have not yielded good results; and they cannot be considered successful in identifying the early rulers of this branch, known through these Kollipara plates, with the Chālukya branches of Bādāmi and Lāṭa. From this, it may be said that the genealogy given in the Kollipara plates is a fictitious one. These chiefs probably forgot their real line of descent and fabricated the names of Satyāśraya Raṇavikrama, Pṛithvīpati, Mahārāja and Rājāditya to reinforce their claim for rulership. Under this impression, N.Venkataramanayya rejected "not only the genealogy but also the history" mentioned in these Kollipara plates.

But the objections raised by him against the genuineness of this grant do not appear to be convincing. He does not reject the fact of the issue of the grant by Arikēsari I. He expresses a doubt as to why the details mentioned in literature are absent in the inscription. He points out that the Kollipara plates did not mention some important achievements of Vinayāditya-Yuddhamalla I and Arikēsari I. The cause for this omission is not known. This omission does not undermine the genuineness of the grant; it only makes the record incomplete or imperfect. Not only in this grant but also in the Parbhani plates, the capture of the fort of Chitrakūṭa by Vinayāditya-Yuddhamalla was omitted. Could this omission make the grant lose its genuineness? The Karimnagar pillar inscription of Arikēsari III referred only to five generations even though he had full knowledge of his entire ancestry. For some reason or other, some sources may have omitted some facts. In the present context, Arikēsari I's conquest of Vēṅgi and Trikaliṅga might have occurred after the date of issue of this grant and hence they might not have been included in it. The same might be the case with his father's achievements. As he added a list of countries conquered by his father, he might not lhave made a special mention of the conquest of Chitrakūṭa, which formed a part of the above-said countries. His successors of a later date left all other details and selected only some important conquests among which the conquest of Chitrakuṭa was the foremost. Hence the first objection of N.Venkataramanayya to the genuineness of Kollipara plates on the slender plea of their non-mention of the details of all the achievements of the donor and his father cannot be regarded as well founded.

The second point of doubt is about the relation and identity of these early rulers with the contemporary rulers of the other Chālukya families. As this genealogy in the Kollipara plates begins with Satyāśraya-Raṇavikrama, some scholars identified him with Pulikēsi I,[9] the founder of the Chālukya dynasty of Bādāmi who ruled from A.D.543 to 566. But this Satyāśraya- Raṇavikrama is five generations earlier to Arikēsari I, who lived in the time of Rāshṭrakūṭa Nirupama Dhṛuva, who ruled from A.D.780 to 793. On the basis of this, by allotting 25 years for each generation, we get A.D.655 as the probable date of commencement of this Satyāśraya. As such, there is no reason to identify him with Satyāśrya of the Bādāmi line who was a century ahead of him.

9. *Bhārati*, August, 1930, pp. 297-318.

Basing on the similarity of the names of these early rulers with the epithets of the rulers of the Bādāmi family, scholars like Mallampalli Somaśekhara Sarma and Muliyam Timmappayya attempted to identify them with the rulers of the Bādāmi family.[10] But finding that such an identification was replete with problems, Somaśēkhara Sarma came to the conclusion that there was no scope to identify these rulers with the Bādāmi family. But, unlike him, Timmappayya went a little further and identified this Vinayāditya-Yuddhamalla with one Vinayāditya-Yuddhamalla of the Lāṭa branch of the Chāḷukyas. But as he himself pointed out, there was no correspondence in their father's names. The name of the father of Vinayāditya-Yuddhamalla of the Lāṭa branch was Jayasiṁha, whereas the father of Vinayāditya-Yuddhamalla of the Kollipaṟa plates was Rājāditya-Pṛithuvikrama. It does not seem justifiable to think that the same Jayasiṁha of the Lāṭa branch and "Rājāditya and Prithuvikrama" as his epithets in these Kollipaṟa plates, as it is not supported by other evidence. The inscriptions of Jayasiṁha of the Lāṭa branch and of his successors nowhere mentioned titles like "Rājāditya" and "Pṛithuvikrama" for Jayasiṁha. Moreover, the actual name of his son Vinayāditya-Yuddhamalla is Mangaḷarasarāja, which is not applicable Vinayāditya-Yuddhamalla of the Kollipaṟa plates. Hence, it does not seem proper to accept this identification of Vinayāditya-Yuddhamalla with Mangaḷarasarāja, even though they belonged to the same period. Venkataramanayya also refuted this identity and stated that this Vēmulavāḍa branch had no relations or connections with the Lāta branch[11]. All this goes to prove that the Vēmulavāḍa Chāḷukya branch was distinct and its early ruler Satyāśraya need not be identified with Satyāśraya Pulikēsi I, who lived a century before him.

Bhavaraju Venkata Krishna Rao states that Āditya Varma, a son of Pulikēsi II was the founder of this line[12]. Basing on the coincidence of time, one may assume that Satyāsraya Pulikēsi Vallabha II was the founder of this line. But the genealogical difference makes to us believe that this Satyāśraya was a different king. So this branch may have had its own ancestry; and its authenticity need not be rejected, unless strong evidence emerges to the contrary. It may therefore be safe to assume that there are six generations of rulers as stated in the Kollipaṟa plates, who are the earliest members of the Chāḷukya family of Vēmulavāḍa.

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10. *Ibid.,*
11. *Pallavulu-Chāḷukyulu,* p. 161.
12. *History of the Eastern Chāḷukyas of Vēṅgi,* p. 153.

TEXT[13]

First Plate - Second Side

1. Ōṁ [*] Jayaty=amala-jānhavī-jala-taraṁga saṁghāta-bhṛi[|*] jjāta makuṭa-
2. vishphu(sphu) rat=taruṇa-Chaṅdra-chūḍāmaṇi(ḥ*)....yapushā- jēna-vapu(?)sha
3. vapur=manōhara-tara.........ḥ||[1*]
4. vyābhug-vaprō.........Śrī....gra...śa[1*]ghōṇ=ā-
5. ghāt=ābhighāta-pa.....la-śaila-prata-(?)dhvāna....dai
6. tya-pramudita-vidi-vikram=ākrāṅta-nā pāyād=ā.....kuvalaya-
7. Vyāpinaś=chakrapāṇiḥ||[2*]............ndara-śīkhara-śita- ghṛishṭi-dō-

Second Plate - First Side.

8. shō-jit=ārai[|*] Prōd=bhindan=nābhī-padmā=āśrīta[14] -Kamala-bhuvas=chakriṇaḥ krōda-rūpa[ṁ?]
9. bhūtam=bhūtyai bhuvōyad=dhṛita-sakala-dharāmaṇḍalam tat=prasāda-prādur=bhūtō dharā-ra
10. kshaṇa-paṭur=amalaś=chāru-Chāḷukya-vaṁśaḥ ||[3*] Tasmin=vaṁśē kalābhṛit-kala-ka-.
11. li-janita-dhvāṅta-bhit=saumya vṛittiḥ [||*]kshīr=ōdanvaty=udamśus=saśa-dhara iva yaḥ Prā-
12. dūr[15]-āsīn=mahātmā[||*]Utkhāt=āsi[16]-pratāpāvanamita-ripu-
bhūbhṛit=kulō bhūta-daitryā[17] [|*]
13. bharttā Satyāśśrayas=sa-prabhu-guṇa-mahitō bhūtala-khyāta- kīrtti[ḥ*] [4*]Etasmād=Ra-
14. ṇa-vikramāt=pṛithu-balāt=Satyāśraya-kshmā-bhṛi-taḥ[|*]
pṛithvīśaḥ Prithvīpati[ḥ][18] Pṛthu-nibhō
15. lōka-stutō=bhūt=sutaḥ[|*] tasmāt=tat=Pṛithivī[19] patēr=
vvasumatī-khyātō Mahārāja-
16. [? kaḥ][|*][tyā] [g=audā*] [ryya-] varaḥ[pa*][rā]rttha-
[nira]taḥ prādu[20] [r=bba]=bhūv-ātmajaḥ [||] [5] Āsīt=tasmā[n=ma][hā*]rājā[d=ā]

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13. Text adopted from N.Venkataramanayya, *'The Chālukyas of Lēmulavāḍa'*,App. 'A' pp.75 ff.
14. Read padmāśrita.
15. Read Prādu
16. Read Utkhāt=āsi
17. Read bhūta-dhātryā
18. Read Pṛithivīpatēḥ
19. Read Pṛithivīpatēḥ
20. Read Prādu

17. tmaja[ḥ] pṛithu-vikramaḥ[|*]Prithu-Māndhātṛisaṁkāśō
Rājādityō dharādhipati[21] [||*][6*] Tatō=bhavat=suta[ḥ] srī

18. mān Śrīrāmō Rāma-vikramaḥ[|*]viśvarāḍ=Vinayādityō Yuddhamallō nṛp=āṁkusaḥ|||[7*]

19. Guru-dōr=ddaṇḍa-prachaṇḍa sphurad=asi-latik=ānīta-rājanya-
lakshmī [|*] kara-yugm=Ōtthā-

20. pitēndu-dyuti-hara-dhavaḷ=āmbhōjalīl=ātapatraḥ[|*]dharaṇī
dik=chakravāḷ=āntaga-nikhi-

21. la-guṇ=ōdbhāsi raj=āśrayas=sā[|*] gara-vēlā-vēshṭit=ōdyat=
sakala-vasumatī-vallabhō

22. Yuddhamallaḥ||[8*]Turushka-Yavana-Barbara-Kāsmīra[22]-
Kāṁbhōja- Magadha-Māḷava-Kaliṁga-Gaṁga

23. Pallava-Pāṇḍya-Kērala-prabhṛiti-narapati-sa-sāṁbhrma samarppita[23] pāda-pīṭaḥ

Third Plate - First Side

24. Bhagavan-Nārāyaṇa-vara-varāha-lāñchhana-vaśikrt aśēsha[24] Viśvāṁbharā[25]-Chakraḥ

25. Abhavad=Vināyādityān=Nala-[Na][husha-Di*][lī]pa-dundhumāra-
pratimān[26] [1*]Arikēsar=iti[27]

26. nāmna sūnuḥ kshīr=ōdādhēr=yaḍa[28] śiśir=āṁsuḥ[||9*] Rāja-śrī
yam[29] vakshasi bhāratīm=mukhē vīra

27. śrīyam[30]=dōshi gurau sva dakshiṇē [|*] dik=chakravāḷa brahmaṇōdyatān=dadhāt[|*]kīrtti-

28. pratāpē ripu-darppa nāsanē[31] [||10*] Vyākaraṇa-tharmma[32]vid-dvirada-tantra-daksha[s*]sadā

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21. Read dharāpatiḥ or dharādhipaḥ
22. Read Kāśmīra
23. Read sam=archchita
24. Read varāha-lāñchchana vaśit = aśēha
25. Read Viśvaṁbharā
26 Read Pratimaḥ
27. Read Arikēsari=īti
28. Read Kshīrōdadhēryadā
29. Read rājā-śriyam
30. Read Śriyan
31. Read nāśanē
32. Read dharmma

29. nyāya-nipuṇē dhanur=vvidita-śikshayā[33] viśrutaḥ āyatim=upētavān=Jagati vaidya-śā
30. stro=dhikām[34] Śrīmad=Arikēsarī nṛpa-guṇais-sam=āvishkrataḥ[35] [||*]
samasthā bhuvana rājā[37]
31. [?la*]lakshmī-nivāsa-[stha]laḥ sva-bhuja-bal=akrashṭa[38]- śar=āsana-jyā-latā-

Third Plate - Second side

32. vimu[kta*] nārācha-paramparā-parājita-par-āvanipāla saṁ=stūyamāna raṇ=Arjunaḥ
33. śumbhadh[39]=aṁbōdhi-mēkhalā-kalāp=āvṛita-vasundharā tala- sandhāraṇa staṁbhāya[40]
34. māna bhuj=ārggaḷaḥ samastha[41] lōkāśrayaḥ tribhuvanamallaḥ rāja-triṇētraḥ sā-
35. hasa[42] rāmaḥ ity=ētair=abhidhānair=abhishṭutaḥ [||*]Kalō[43] vyāptē Jagatyasmin=sūrēndrō-
36. bhārkkaśāgarāḥ[44] [*]dānēna tējasā sthityā jītā yēna mahātmanaḥ [||12*] Aṁkkuṭa-gu-
37. ru-kulēna śaivāchāryyair=avāpta-tapaḥ-prabhāvā sya[45] Śrī Kaṇṭhāvāsa-Śrīparvvatō-
38. ttara-dvārē paschād=Elīsvarē[46]-krata-nilayē[47] satā=sākahāriṇaṁ[48] Sa[dya]-śiv=āchāryya[49]
39. sya śishyaḥ[||*] siddhānta-baddha-buddhi[ḥ] dhyāna-pradhvasta-durita-praba[ndha][50] prachaya[ḥ]

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33. Read śikshayā
34. Read śāstrē=dhikāṁ
35. Read sam=āvishkṛtaḥ
36. Read samasta
37. Read rāja
38. Read balākṛshṭa
39. Read śumbhad=ambōdhi
40. Read stambhāya
41. Read samasta
42. *śa* is written below the line, above which is inscribed X, to mark its proper place.
43. Read Kalau
44. Read surēndr-ēbh=ārkka sāgarāḥ
45. Read prabhāvasya
46. Read Elēśvara
47. Read Kṛtanilayē
48. Read sadā Śāk=āhāriṇaḥ
49. Read sadyas=śivāchārya.
50. Read pradhvasta-durita-bandha

Fourth Plate - First Side

40. mugdha-śaśi-sēkhara Śrī Mugdha-śivō-nāma-suddha charitō mahitaḥ[||13*] tasmai mahāmunayē
41. Śrīmad-Arikēsariṇā samastha-lōkāśrayēna[51] rāja[52] triṇētrēṇa[||*] [pūrvvō] ditē[na*] kshiti-
42. bhrit=sutēna rāj=āṁkuśēn=āhava-vikramēṇa[|*]grāmas=Śivaārādhana-tat=par-ārttaṁ[53] tapasvi
43. nē Mugdha-śivāya dattaḥ[||14*]Ayaṁ Śrimad=Arikēsa[ri]ṇo dharmmaḥ [||*]Vidyā-dānam=idam
44. dattam[ṁ] [||*] Sa grāmaḥ Rāmaḍu-vishē[54] ūrige nāma-vikhyāta- mahā-grāmasya-dakshi-
45. ṇa-dig=bhāga-sthitō grāmaḥ Belmogam-iti nāmnā visrutaḥ Tuvatoṟu parivāturla [?]
46. Pul=cheṟuvul Pōtuvōdupi ity=ētēshām grāmaṇām[55] sa madhya sthitaḥ [|*]
47. Uktam cha Manvādibhiḥ [|*] Svadattāṁ para-dattāṁ vā[56]yō harēta vasuṅdharā[57] [|*] shash-tim[58] va-
48. rsha-shasrāṇi vishṭāyāṁ[59] jāyatē krimiḥ [||15||] Bhūmidānāt paraṁ puṇyaṁ nabhū-
49. tō nabhavishyati [1*] tasyai vakrāt-paraṁ pāpō na bhūtō na bhavishyati [||16||]Bahu-
50. bhir=vvasudhāṁ bhuktō[60] rājabhis=sagar=ādibhiḥ [|*] yasya [yasya*] yathā[61] bhūmis=tasya
51. tasya tadā phalaṁ [||17] Triṇ=āgra[62] viśrānta tushāra sañchalaṁ śriyan=tathā jī-
52. vitam=ātmanaḥ pumān[|*]sam=ikshya buddhyā[63] dvija dēva=dattīshu[64] pralo-bhyēt=kaṟ=para[65]

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51. Read samasta lōkāśrayēṇa
52. Read rāja
53. Read tatparārtham
54. Read Rāmaḍu-vishyē
55. Read grāmāṇām
56. Read svadattāṁ para-dattāṁ vā
57. Read vasundharāṁ
58. Read shashṭi-varusha
59. Read vishṭhāyāṁ
60. Read vasudhā bhuktā
61. Read yada
62. Read trāṇagram
63. Read samikshya buddhyā
64. Read dattishu
65. The ślōka is incomplete.

5. KĀMAGIRI INSCRIPTION OF JAGADDĒVA, ŚAKA 1051

D.C.Sircar

About the beginning of March, 1982, the Directorate of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad, was good enough to send me an inked impression of a stone inscription (No.138/1980) found in the village of Kāmagiri in the Boath Taluk of Adilabad District, Andhra Pradesh. I was informed that the inscribed slab was unearthed from a field of the village and was brought to the notice of the Directorate by a teacher of the local Elementary School in 1980. The slab was then lying at the house of Bismillah Khan the Police Patel of the village.

The inscription belonged to the Pāramāra prince Jagaddēva; but at first it appeared to me not to add much to our knowledge about him. Still, however, I was glad to have an opportunity of writing on the interesting figure of Jagaddēva who was the son of a Pāramāra emperor of Dhārā but served as the feudatory of a Chāḷukya emperor of Kalyāṇa. This is especially so because, although Jagaddēva has been mentioned in passing references in works on several dynasties beginning with J.F.Fleet's *Dynasties of the Kanarese Districts* (pp.494-95) in the *Gazetteer of the Bombay Presidency,* Vol.I, Part II (1896), the only seemingly comprehensive note on this personage appears in Mrs.P.Bhatia's *The Paramāras*. New Delhi 1970.PP.371-77; cf.pp.100 ff. However, Mrs.Bhatia had no idea about the existence of several inscriptions mentioning Jagaddēva that had been found in the Telugu-speaking areas. Indeed, as we shall see below, one such record found at Kolanupaka in the Nalgonda District and yielding important information does not appear to have been properly edited and studied so far.

The Kāmagiri inscription under study contains twelve lines of writing in the South Indian type of Nāgarī characters, the preservation being rather unsatisfactory in the latter half. The language of the record is Sanskrit, though there are numerous linguistic and orthographical errors. The carelessness of the writer or engraver often put me to difficulty in respect of the names of villages since my knowledge of the area in question is rather limited. The main record in the first half of the inscripltion is written in four stanzas with some passages in prose.

The date of the epigraph is given as the expired Śaka year 1051 corresponding to the cyclic year Kīlaka, Thursday, the fifth of the bright fortnight of the month of Mārgaśira, the occasion being a lunar eclipse. The astronomical details show that the lunar eclipse must be the one occurring on the full moon of Kārttika in Śaka 1050 (Kīlaka) i.e., on the 8th November 1128 A.D. Mārgaśira-sudi 5 in Śaka 1050 ended at .64 of the day on Wednesday the 28th November, 1128 A.D. The irregularity in the details of the date is thus negligible. The date of the inscription would appear to be of little importance to us if we accept what N.Venkataramanayya opines in the section on the Kākatiyas in The Early History of the Deccan[1]. Thus he says, "Jagaddēva.....governed Koḷḷipāka Seven-Thousand under Vikramāditya VI and Sōmēśvara III" on the authority of *Telangana* Inscriptions, Chāḷukya Nos.13 and 42. However this is due to a misunderstanding as will be seen from our analysis below. As a matter of fact, the present inscription seems to offer us the latest known date for Jagaddēva although he may have lived for some years more, because, according to tradition, he had an exceptionally long life of 85 years. The date falls in the reign of Sōmēśvara III (1126-37 A.D.), successor of Vikramāditya VI (1076-1126 A.D.).

The inscription begins with the well-known auspicious symbol followed by the benedictory expression *svasti śri*. Then comes verse I in adoration to the god Gaṇādhipati. This is followed by the date and the introduction of *samadhigata pañcha-mahāśabda Mahāmaṇḍalēśvara Jagaddēva* who is thus represented as a chief with feudatory titles but without any mention of his overlord. Next is mentioned the village called Guriyada grāma in Sālaghaṁpraṇaka within Jagaddēva's *vishaya* or territory. It is difficult to say whether *yada* in the name of the village really stands for *padra* and *praṇaka* in what looks like the name of the Pargana or a group of villages which is a corruption of or mistake for *pratijāgaranaka,* both the words being often found in Pāramāra inscriptions[2]. The Directorate of Archaeology and Museums, Hyderabad, is inclined to identify the village with modern Guruju (also called Gorej) about a mile from the findspot of the inscription. In that village a worthy person, is stated, in the following three stanzas, to have built a temple for the god Śiva and installed a Śivalinga therein. This person was a devotee of Śiva, his name being Bōpala who was the Patrakīta (Patel or Patil, i.e., headman of the village) and was the son of Sauchaka and grandson of Nāgama. After this part of the record in the verse in line 7 there is mention of a number of persons who were responsible for the creation of Dēva-vṛitti, no doubt for the maintenance of worship of the Liṅga and the repairs to the temple though this lower section of the epigraph is difficult to decipher. The last line contains the names of two persons as the authors of the eulogy contained in the inscription. They were *Paṇḍita* Chaiviya and Paṇḍita Chārapa.

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1. Ed. Yazdani, p 583, notice 3.
2. Bhatia, *op.cit.*, p. 216.

Jagaddēva is well known from several sources, viz., (1) bardic legends, (2) his own inscriptions, (3) records of other dynasties, and (4) epigraphs of his subordinates like the Kāmagiri inscription discussed above.

According to the *Rās Māla,*[3] Raṇadhavala, son of Pāramāra king Udayāditya (who died in c.1086 A.D.) from the queen of the Vāghēla house, was older than his step-brother Jagaddēva born of Sōlaṅki (Chāḷukya) queen. When Raṇadhavala was made his father's heir-apparent under the influence of his mother, on king Udayāditya, Jagaddēva left Māḷava and took military service under king Jayasiṁha Siddharāja (1094-1144 A.D.) of the Gūrjara country (Gujarat), who happened to be his father-in-law and became pleased with Jagaddēva's valour and faithfulness. However, when Jayasiṁha planned an invasion of Māḷava, Jagadēva left him, returned to Dhārā (his father's capital) for the purpose of defending his motherland and fought successfully against the Gūrjara (Gujarati) people. He was received affectionately by his father who later made him his heir-apparent in Ranadhavala's place. On Udayaditya's death, Jagaddēva reigned over Māḷava for 52 years and died at the age of 85. Mērutuṅga's Prabandhachintāmaṇi[4], however, gives us a different tale. According to it, Jagaddēva was honoured by king Siddha (Jayasimha Siddharaja), but left for Kuntala (Karṇāṭa) at the invitation of Paramardin (Vikramāditya VI 1076-1126 A.D.). The second of Mērutuṅga's statements is supported by epigraphic evidence which also speaks of Jaggaddēva's fight with the Gurjaras not far from Mt.Abu. The statement that Jagaddēva was treated with honour at the Gujarat court, attributed to both the *Rās Māla* and Mērutuṅga, may also be correct, but he certainly did not rule Māḷava for over half-a century. Moreover, Jayasiṁha ascended the throne several years after Udayādityā's death, during the rule of the latter's son Lakshmadēva (c.1086-94 A.D.). Epigraphic evidence seems to suggest that Jagaddēva was in Kuntala on the death of Lakshmadēva and the accession of the latter's younger brother Naravarman about 1094 A.D. as we shall see. Now Jagaddēva is called the Māḷava king, in the Hoysala inscriptions, and it is not impossible that he had declared himself king and tried unsuccessfully to occupy the Māḷava throne first with the help of Jayasiṁha Siddharāja of Gujarat and next with that of Vikramāditya VI of Kalyāṇa. Jagaddēva may have quarrelled with Jayasiṁha and fought with the Gujarat forces while fleeing from Gujarat to Kuntala. Another point to be noted is that, while both Jayasiṁha Siddharāja and Pāramāra Naravarman ascended the throne about the same year (1094A.D.), the Gujarat king seems to have been fairly early in his youth at the time of his accession. Thus, it is doubtful if he had, about that time, a daughter of marriageable age to be offered to Jagaddēva.

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3. Forbes and Rawlinson, Vol.I, pp.117 ff..
4. Tawney's trans., p.186.

Of the two well-known stone inscriptions of Jagaddēva himself, one of Śaka 1034 (1112 A.D.)[5] was a found at Jainad (6 miles north-east of the headquarters of the Adilabad District) while the other, which is undated, came from Dongargaon[6] (about 65 miles to the west of Jainad) in the Yeotmal District of Berar in Mahārāshtra. The Jainad inscription says that the Paramāra prince Jagaddēva, who was Udayāditya's son and whose *pitṛivya* (father's brother or cousin) was king Bhōja, had the following military successes to his credit (1) invasion of the country of the Āndhra king who was defeated, (2) uprooting of the king of Chakradurga, (3) destruction of the forces of the Malahara (Hoysala) king at Dōrasamudra, (4) victory over the Gūrjara warriros of king Jayasiṁha not far from Mt.Arbuda (Abu), and (5) defeat of king Karṇa.

Of these, the victory over the Gujarat forces, which is hinted in the *Rās Mālā* as noted above, may have been an event of the period before Jagaddēva's departure for Kuntala, and the same may have also been the case with Karṇa, since in his early youth Jagaddēva may have fought with Chēdi Karṇa who died in the course of the struggle in Mālava in 1072 A.D. It is, however, also possible that, in these cases Jagaddēva took part in the campaigns of Vikramāditya VI. We know from a Sudi inscription[7] (1107 A.D.) that the Chālukya king burnt the Gurjara lord's city, and from the Kangivelli inscription[8] (1120-21 A.D.) that he was the tiger to the deer that was the king Jayasiṁha while his feudatory Bijjala claims in the Huli inscription[9] to have captured the royal fortune of Jayasiṁha of the Gurjara kingdom. On the other hand, the Taḷwara inscription claims for Jayasiṁha Siddharāja that he crushed Paramardin (Vikramāditya VI). On the basis of the above records, G.C.Raychaudhuri suggests that Vikramāditya VI led an expedition against Jayasiṁha and advanced upto Mt.Abu and even upto the latter's capital Anahilapāṭaka, but had ultimately to turn back[10]. According to the Muddagavur inscription[11] of 1110 A.D. Vikrāmāditya defeated king Karṇa who may be identified with Yaśaḥkarṇa (c.1072-75 A.D.).

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5. *Ep. Ind.*, Vol. XXII, pp.54 ff.
6. *Ibid.*, Vol. XXVI, PP. 177 ff.
7. *Ibid.,* Vol. XVI, P.15.
8. Elliot's Collection of transcripts in *RAS. Vol. I.* p.356, cf. Journ, *Anc. Ind. Hist.*, Vol. VIII p.97.
9. *Ep. Ind.* Vol. XVIII, pp. 201 ff., verse 15.
10. See his *History of the Western Chālukyas*, part II p.97; originally published in Tourn. *Anc.Ind.Hist.*, Vol. VIII (p.97).
11. Elliot's Collection, Vol. I, p.249 b; G.C.Raychaudhuri *op.cit.* p.93.

As regards the Āndhra country, we know that it is usually identified with Vēṅgī from which Vikramāditya was trying to drive out the Chōḷas and that the recognition of his rule and that of his subordinates in the said territory are often found in records dated between 1093 and 1126 A.D[12]. However, as we shall see below, the reference may be to Jagaddēva's struggle with Kākatiya Prōla II (c.1117-51 A.D.) of Anmakoṇḍa.

Chakradurga is the same as Chakrakūṭa, modern Chitrakūṭa or Chitrakōṭṭa, about 30 miles from Jagadalpur in Bastar. Daṇḍanāyaka Gōvinda, nephew of Anantapāla, (both Subordinates of Vikramāditya VI,) is stated to have been the shaker of Chakrakūṭa[13] while the Hoyasaḷa feudatory Eṟēyanga (who died about 1100 A.D.) claims to have devastated Chakragōṭṭa[14] and the latter's son Vishṇuvardhana claimed success against Sōmēśvara (the Nāgavaṁśī king of Bastar, his known dates being 1069 and 1108 A.D.) and exhibited his valour before the king's tutelary goddess Māṇikyadēvi who was in occupation of the Chakrakūṭa throne.[15]

The earliest Hoyasala inscription[16] mentioning the defeat of Jagaddēva (without the designation 'Mālava king') is dated in 1108 A.D; but many of the records are late. The credit for such a victory is claimed by all the three sons of king Eṟēyaṅga, viz., Ballāla I, Vishṇuvardhana and Udayāditya. An inscription of 1196 A.D[17]. says, "Ballāla (fighting on horse back) drove back the forces which came to attack him so that even the Mālava king Jagaddēva, whose proud elephant he made to scream out, said well done, horseman', to which he replied, 'I am not only a horseman; I am Vīra-Ballāla, and by his slaughter excited the astonishment of the world." According to the Sravana Belgola inscription[18] of 1159 A.D., "Vishṇu (Vishṇuvardhana), powerful like Yama, striking with his hand, drank up all at once the rolling ocean, the army of the Mālava king Jagaddēva and others sent by the emperor (Vikramāditya VI)." An inscription[19] of 1117 A.D. says that "in Dōrasamudra, Vishṇu and Ballāla defeated Jagaddēva's army and captured his treasury together with the central ornament of his necklace." The Gadag inscription of 1192 A.D. shows that Vishṇuvardhana defeated Jagaddēva before his accession to his brother's throne about 1110 A.D. Another record[20] of 1164 A.D. states that the three brothers, Ballāla, Vishṇu and Udayāditya, destroyed the army of Jagaddēva in Dōrasamudra.

12. G.C.Raychaudhuri, *op.cit.*, pp.91-92.
13. *SII*, Vol. VI,No.112.
14. *Ep, carn.*, Vol.11 (2nd ed.), No.349; Fleet, Dyn, Kan, Dist.,p.494.
15. *Ibid.*, Vol. V, No. B1, 58.
16. *Ibid.*, No.AK. 34.
17. *Ibid.*, Vol. VI, TR.45.
18. *Ibid.*, Vol. II, No.349, p.168.
19. *Ibid.*, Vol. V, B.58.
20. *Ibid*, II.Vol. IV, Ng.30.

The Jainad inscription records the erection of a temple of Nimbāditya by the wife of Lōlārka of the Dāhima lineage, who was originally the minister of Udayāditya and later of Jagaddēva. This would suggest that many of Jagaddēva's partisans accompanied him when he left Mālava.

The Dongargaon inscription records that Jagaddēva granted the village called Dōṅgaragrāma to a Brāhmaṇa Śrīnivāsa who built a temple there. According to the inscription king Udāyāditya had several sons at the time Jagaddēva was born. When the royal fortune offered hereself to Jagaddēva he renounced her in favour of his elder brother (probably meaning Lakshmadēva alias Raṇadhavala who ruled in c. 1086-94 A.D.). As Jayasiṁha Siddharāja of Gujarat and Naravarman, another son of Udayāditya, ascended the throne about 1094 A.D., Jagaddēva may have left Mālava and went first to Gujarat and thence to Kuntala about that time. The Dongargaon inscription shows how great was the attachment of Vikramāditya VI for Jagaddēva. We are told that the Kuntala king addressed his protege as follows: "You are the first among my sons, the lord of my kingdom, my right arm, such as victory incarnate in all regions, [nay] my very self." This shows that Jagaddēva enjoyed a special position-among the feudatories of Vikramāditya VI who made an all out attempt to subdue Mālava apparently for his protege; unfortunately the attempt did not succeed.[21]

So far as the mention of Jagaddēva in the record of other royal families is concerned, we have already dealt with the Hoyasala records and made brief reference to his struggle with Kākatīyas. According to the Hanmakoṇḍa inscription[22] of Rudradēva I, the god-like king Jagaddēva assisted by his *Maṇḍalikas* (feudatories) beseiged Anumakoṇḍa, the capital of Prōla II, on all sides, but was ultimately compelled to go away. Another fragmentary Kākatīya inscription[23] also mentions Jagaddēva, though the context is not clear.

An inscription[24] of 1214 A.D. from Ganapavaram in the Nalgonda District says how a great warrior named Bālasarasvati, received by king Jagaddēva from king Hemmāḍi (Permāḍi or Vikramāditya VI) was made by Jagaddēva his general and minister. We are further told that Bālasarasvati's son Dēvapāla was brought up by Jagaddēva and that, noticing his devotion to his master, the Kākatīya king Prōla II' brought up after Jagaddēva (i.e., after Jagaddēva's death). This shows that Jagaddēva died before the death of Prōla about 1151 A.D. The references to Jagaddēva in the Kākatīya records appear to suggest that the Paramāra chief was held in esteem by his Kākatīya enemies.

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21. See G.C.Raychaudhuri *op. cit.*, pp.93-95.
22. See Sreenivasachar, Corp. *Tel. Ins.*, Vol. II, No.3 pp 10 &16)
23. *Ibid.*, Vol. III, pp. 27-28.
24. *Ibid.*, Vol. II, No. 22 (pp.74,76-77)

An inscription of Jagaddēva from Vemulavada[25] (Karimnagar District, Andhra Pradesh) bears the date Śaka 1031, Sarvadhārin, Vaiśākha-Śuddha 14, Ādivāra (Sunday). The date is regular for Śaka 1030 and corresponds to the 26th April 1108 A.D. It mentions *Samadhigatapañchamahāśabda Mahāmaṇḍaleśvara* Jagaddēva as staying at Lēmulavāḍa and apparently as *Paramārakula-tilaka* though Paramāra in the epithet has been wrongly engraved or transcribed as *Po[l]avāka.* This inscription shows that Jagaddēva's rule extended over the region of the Karimnagar District of Andhra Pradesh.

Among the records of Jagaddēva's subordinates, the most important seems to be the Kolanupāka inscription, only a tentative and defective transcript of which has so far been published, and its study has remained inadequate compared to its importance. It introduced Mt.Arbuda (Abu) and the sage Vaśishṭa and speaks of the birth of the eponymous hero Paramāra in the style of the Paramāra inscriptions. Then we are told of Dhāra and king Muñja, his brother and the latter's son Bhōja who was a *Kavīśvara* and was famous for his *sāhitya-vaidushya.* Udayāditya is then mentioned with king Gōṇḍala as one of his ancestors. Next come his son Jagaddēva and the latter's overlord, the Chāḷukya emperior Tribhuvanamalla (Vikramāditya VI). Then we are told about the city of Mahitapura (probably *Mahisapura*) and the subordinate chief Sōmala of the Mahishapuraṇāla family (probably the dynasty of Mahishapura kings), who was the son of Sāḍiga and grandson of Siṁhavarman and was serving Jagaddēva as *Mahāmātya Mahāsāndhivigrah* in *Mahāprachanda* daṇḍanāyaka. This Sōmala made provisions for the maintenance, worship amd for repair etc., of the temple called Jagaddēva Nārāyaṇapura built at Kollipākapura (i.e. Kolanupāka in the Nalgonda District) which was the place of his residence and his rājyādhisthāna, i.e. the headquarters of his estate. The inscription is dated in the year 29 of the Chāḷukya-Vikrama era, the cyclic year Tāraṇa, sunday the full moon of Chaitra, on the occasion of a lunar eclipse. The date regularly corresponds to the 13th March, 1104 A.D. The gift land was made a *sarvaṇamasya dēva-bhōga* apparently for the merit of both Vikramadiya VI and Jagaddēva.

The importance of the Kolanupaka inscription lies in several facts. In the first place, it includes the region of the Nalgonda District in the sphere of Jagaddēva's rule. Secondly, this record offers us the earliest epigraphic date for Jagaddēva, which is 1104 A.D. Formerly, a Hoyasala inscription of 1108 A.D. was the earliest epigraph mentioning Jagaddēva. We have now found that the Vēmulavāḍa inscription of Jagaddēva's time is also dated in the same year. Thirdly, the Kolanupāka inscription seems to throw welcome light on a contraversy about the year of Paramāra Udayāditya's accession to the throne and his relationship with Bhōja. It is well known that Udayāditya is sometimes called as *bandhu* and sometimes as *bhrātā* of Bhōja. According to the lexicons, *bandhu* primarily means a relative or kinsman on the mother's side of a cognate kinsman of the remote degree' and bhratṛi

25. *Telangana Inscriptions,* Vol.I, Hyderabad, 1935, p. 118 (latter section).

primarily indicates 'a brother', and sometimes 'a near relative or intimate friend'. Under the circumsatances, it seems clear from the description of Udayāditya as *bandhu* of Bhōja in an official record that the two were certainly not full brothers or step-brothers. An Udayapur inscription of Vikrama 1562 and Śaka 1427(i.e. 1505 A.D.) mentions Udayāditya as the son of Gyāta, grandson of Gōṇḍala and great grandson of Suravīra of the Paramāra family and gives the date of his accession as Vikrama 1116 and Śaka 981 (i.e. 1059-60 A.D.); but this evidence has so far been rejected by most historians because it is of a late data. Now we find that Gōṇḍala is mentioned as an ancestor of Udayāditya in the fragmentary tanscript of the Kolanupaka inscription of the time of Udayāditya's son. Thus the pedigree of Udayāditya apparently and the date of his accession very probably, as quoted in the Udayapura inscription, would look like based on genuine traditions. Udayāditya was therfore a cousin of Bhōja and belonged to a collateral line of the Paramāra dynasty and probably ascended the throne not near about 1080 A.D., when his earliest record was issued, but in 1059-60 A.D.

The geographical names mentioned in the inscription may be traceable in the neighbourhood of its findspot; but I am not in a position to locate them. The proposed identification of Guriyada grāma with Guruju or Gorej has already been mentioned above.

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26. See *JASB*, Vol. IX, 1840, p.549.

Kāmagiri Inscription of Jagaddēva

TEXT[2]

1. Auspicious symbol ||Svasti śrī Abhip [r] ēt-ārthaḥ-siddhy- a[r]thaṁ pūjitō yaḥ s[u]rair=apiḥ sa[rvma]-vighna chchhidē tasm[ai] Gaṇ-ādhipataē namaḥ|

2. [Sa]ka-n[ṛi]pa-kāl-ātīta-saṁvachchharē|1051 Kīlka-savachchharē|pravrarttamānē|Mārgasirē suddha|ḥ paṁchamiḥ|

3. Guru-din[e] śrī-chaṁda-drahē| samaddhigata-pacha-ma-hāsabdālaṁkār-ālak[ṛi]taḥ mahāmaṁ-ḍavēsvapa |śri-Jaga-

4. dēvarīyōsatiḥ | tasya vishaē | śrī-Sālaghaṁpranakē | Guriyada- grāmē | Satya-kratō | ddharm[m]a-pārāyaṇa cha [pru||] guṇa-

5. [pra]yuktō bahu-dāna-sila | spūraś=cha kitnyā cha |jasēna layu[nna] | aibhir=yutō Bōpala-paṭakīla | Natprakō Nāgama[ś=ch=ai]va | sutō vai ||

6. sauchakasya cha | Bōpalō-paṭaka=[ś=ch=ai]va trēshu lōkēshu vishī[taḥ][dēva[dv]i[ja]garuṁ-bhakna | Siva-puj-ārchanē rataḥ | Sivasya bhavanaṁ kṛi[t]vā||

7. Siva-liṁgaṁ pratishṭhitaṁ||tatr=aiva Yaṁpaṇe ch=aiva|Dēsarāja | [Lidārāja?]|tasya putra / Jōṁgarai | Rājulā | Bhāurai | Aigūlā | tathā Bhōia

8. Rū[ā?]lu | Hathinaurē | Dōia | [maṁḍa]lamu | tathā
[Sēu]aka[h]ī[m]u | Bhōiā | Kōṭaiā=ity=ēva | m=ādibhiḥ |
dēva-chīṁ[tā]-karta....

9. dēva-virti pravipaḥ | kī....................................
dēvasya | pratīpālanīyaḥ | atra vishaē | sva-śa......

10. ....mahatu | Bhōpalu Maṇē

11. ....turatu || Bhōpalu.........Jagadēva......
....|| ma[ṁ]ga.. ..

12. Śrī |prasasta lipitā srī paṁḍita | [Chai]via||śrī paṁḍita-chārapaḥ||

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2. From an impression.

CORRECTED TEXT

[Meters: verses 1, 3-4 Anushtubh: verse 2 Upajāti]

1. Siddhir=astu ||[s]avasti śrīḥ ||
Abhiprēt-ārtha-siddhy-arthaṁ pūjitō yaḥ surair=api |
sarvva-vighna-chchhidē tasmai Gaṇ=ādhipatayē namaḥ || [1]

2. Śaka-nṛipa-kāl-ātīta-saṁvatsarē 1051 Kīlaka-saṁvatsarē
pravarttamānē Mārgaśira-śuddha-paṁchamyāṁ

3. Guru-dinē śrī-chaṁdra-grahē | samadhigata-paṁcha-mahāśabd-
ālamkār-ālaṁkṛita-mahāmaṁḍalēśvara-śrī-Jaga

4. ddēvē praśāsati | tasya vishayē śrī-Sālaghaṁpraṇakē Guriyada-
grāmē | satya-vratō dharma-parāyanaś=cha

5. guṇa-prayuktō bahu-dāna-śīlaḥ |
'śūraś=cha kāntaś=cha yaśo=muliptō
bhābhir=yutō Bōpala-paṭṭakīlaḥ ||(2)
Naptṛikō Nāgamasy=aiva sutō vai

6. Sauchakasya cha | Bōpala-paṭṭakīlō-sau trishu lōkēshu viśrutaḥ||[3]
Dēva-dvija-guru-bhaktaḥ Śiva-pūj-ārchanētataḥ |
Śivasya bhavanaṁ kṛitvā

7. tēna liṅgaṁ pratishṭhitaṁ||[4]
....||maṁgalaṁ mahā-
śrīḥ" ||praśastir=likhitā śrī-paṁḍita-chaiviy-ēna|
Śrī-paṁḍita-Chārapēṇa cha||

6. SAIDĀPUR JAINA INSCRIPTION OF JAGADĒKAMALLA I

ŚAKA 956

Dr.G.Jawaharlal.

During the course of Epigraphical survey in Bhongir taluk, Nalgonda district, Sri G.Chandraiah, Department of Archaeology and Museums copied the subjoined inscription in Saidapur[1] village. The inscription is engraved on three sides of a pillar erected in the midst of the village. The inscription is on the whole, fairly well preserved with the exception of damage of few words in the second side covering the details of the gift.

The characters of the inscription are of the Telugu-Kannada variety prevailing in the 11th century A.D. There are no peculiarities either palaeographical or orthographical to take note of. The language of the inscription is Kannada with the exception of the portion on the third side which is Sanskrit. The third side, devoted to the eulogy of the royal physician Aggalayya, contains five verses in the Śārdūla vikrīḍita, Vasanta tilaka and Upajāti i.e. Indravajra and Upēndravajra meters.

The inscription is dated in the Śaka year 956, Bhāva, Jyēṣtha Punnami Bṛhaspativāra, Sōmagrahaṇa which corresponds to Tuesday (not Thursday) June 4, 1034 A.D. Lunar eclipse occurred on this day.

The inscription contains the Chāḷukya praśasti of the king Jagadēkamalla I (i.e., Jayasiṁha II) and records the gift of lands in the grāmas of Mucchnapalli, Tenkanamaddi and Juvvipākavāḍi and cash (*drammas*) for the daily rites and repairs (ll.19,20) of the two basadīs namely, the Buddhasēna Jinālaya in Baḷiya Mucchanapalli and Vaidyaratnākara jinālaya in Ikkuṛiki by Aggaḷayya, the Naravaidyaratnākara and Prāṇāchārya who is also the Gāvuṇḍa of Mucchanapalli. Evidently the Vaidyaratnākara Jinālaya under reference is named after the physician Aggaḷayya himself, as he bore

1. A partly the inscription was first published in the Bulletin of the *Indian Institute of History of Medicine*, Vol.7 Nos 3 & 4 pp. 127-130 in the year 1977 by Dr. P.V.P.Sastry. (--Ed.).

the title Vaidyaratnākara. We are further told that the above forms part of the gift for the daily rites of the Jākabbeya and Rēkabbeya *basadis* situated in Juvvipākavāḍi. The third side of the inscription extols the greatness of the royal physician Aggaḷayya who is said to have been the wizard of *Āyurvēda Śāstra* and *śastra* (surgery). He is praised as the specialist in curing the diseases, pronounced as incurable ones by other physicians of the day (cf. *aśakya byādhēpi paraih = bhishagbhir vyādhi prabhēdhe tadupakramēcha | tām Aggaḷāryyaṁ punarūhādakshaṁ kathayaṁti chitraṁ* | | 11.72-75). The king, stunned with the expertise of Aggaḷayya in the field of Āyurvēda and *śāstra chikitsa,* is pleased to pronounce him as *Aggaḷaṁge Gaggaḷaṁ*. The pointed reference made to the *śāstra chikitsa* (surgery) in the Āyurvēda methods reveals that the use of *śāstra* by then was in well developed stage and practised by the experts in Āyurvēda.

The most interesting aspect about this inscription is that it brings to light (for the first-time perhaps) the use of *śastrachikitsa* (surgery) as a branch of the Āyurvēda *śāstra* (*āyurvēda vidaṁ)* being practised during the 11th century A.D. No ephigraphical source of the period sheds light either on the proficiency or practice of surgery in the Āyurvēdic methods of treatment. Hitherto, several instances of general praise of the learning of Jaina teachers in some of the branches of knowledge are found in the inscriptions, but no specific reference to the Āyurvēdic form of practice. For instance, a record[2] of the Śaka year 1024 from Marol describes the learning of the Jaina teacher Ananta vīramuni as having comprised all *Vyākaraṇa* (Grammar), *Nighaṇṭu* (Lexicon), *Gaṇita* (Mathematics), *Vātsyāyana* (Erotics), *Jyōtisha* (Astrology), *Śakuna* (Augury), *Chhandas* (Prosody), *Manu* (Law), *Gandharva* (Music), *Alaṁkāra* (Rhetoric), *Mahākāvyanāṭaka* (Poetic/drama) *Ādhyātmika* (Philosophy), *Arthaśāstra, Siddhānta* and *Pramāṇas*. Secondly in one inscription of 11th century A.D. from Sudi[3]; we are told that the world renowned Śaiva teacher and scholar Sōmēśvarapaṇḍitadēva was great not only in Tapas-charitra but also in learning which included mastery of Vaiśēṣika, Nyāya, Sāṁkhya, Śabdajñāna and Mīmāṁsa. Further, an inscription of the 11th century A.D. from Mulgund[4] mentions the two Jaina grammarians, Narēndrasēna and his pupil Nyāyasēna who are said to have been proficient in many systems like *Chandra, Kātantra, Jainēndra, Sabdānuśāsana of Sāktāyana, Pāṇinīya, Aindra* and *Kaumāra.* Thus, it becomes clear that no recorded evidence so far makes a reference to the Āyurvēdic *śāstra* and śastra as a branch of learning. Unfortunately this inscription sheds no light about Aggaḷayya's native place, his parentage, family and also the habitat of his ancestors. It is the first Jinaśāsana of the king Jagadēkamalla I (the sole wrestler of the world) found in these parts of the Chāḷukyan empire.

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2. *S.I.I.* XI (i) No.61. - 21-28.
3. *E.I.* XV, pp. 88-89 (Verses 10-11).
4. *Ibid.* XVI, p.55, 11. 24-28.

It is also interesting to note that the king Jayasiṁha II after knowing the proficiency of the royal physician Aggaḷayya in the *Āyurvēdic śāstra* and *śastra* (surgery) conferred on him the *pratipatti* of Mahāsāmanta and made him the Gāvuṇda of the grāma Mücchanapalli[5]. By this, it is known that persons of eminence are entrusted with positions of importance in the administration of the kingdom by the king.

The places mentioned in the record are Poṭṭalakeṟe, Kollipāke- 7000, Ālēru-40, Ikkuṟiki, Mucchanapalli, Juvvipākevāḍi and Tenkaṇamaddi. Of these Poṭṭalakeṟe whence the record was issued may be identified with the modern Patancheru located at a distance of 26 Kms. away towards West of Hyderabad, the capital city of Andhra Pradesh. The place is mentioned as the capital of Jayasiṁha i.e. Jagadēkamalla.I. Kollipāka-7000 is the administrative division and the headquarter Kollipāka may be identified with the modern Kulpak in the Nalgonda district of Andhra Pradesh. It is at this very Kulpak, several Jaina records big and small, pertaining to different dynasties have been found. Even today this place is being considered as a Jaina pilgrim centre. Ālēru-40 is the numerical unit within the division of Kollipāka-7000. The headquarter of this unit namely Ālēru is the same modern place Aleru situated a few miles away from Kolanpak. Ikkuṟiki[6], the grāma where Vaidyaratnākara Jinālaya is situated, may be identified with the modern village Ikkuṟiki in the Motakodur circle of the Bhongir taluk, Nalgonda district. Other places are not identifiable satisfactorily.

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5. I am indebted to Dr.N.Mukunda Rao, Chief Epigraphical Officer for enlightening this point.
6. List of Villages in Telangana, p. 11 of the Revenue Department notification, 1950

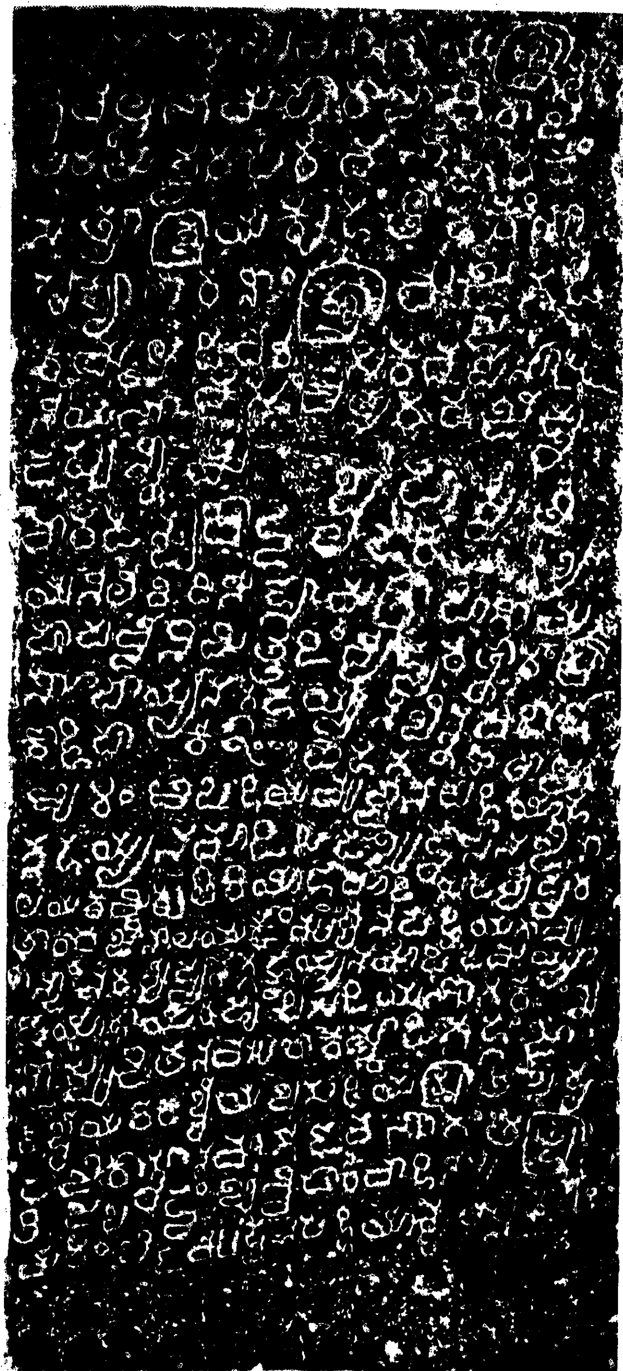
TEXT[7]

First Side

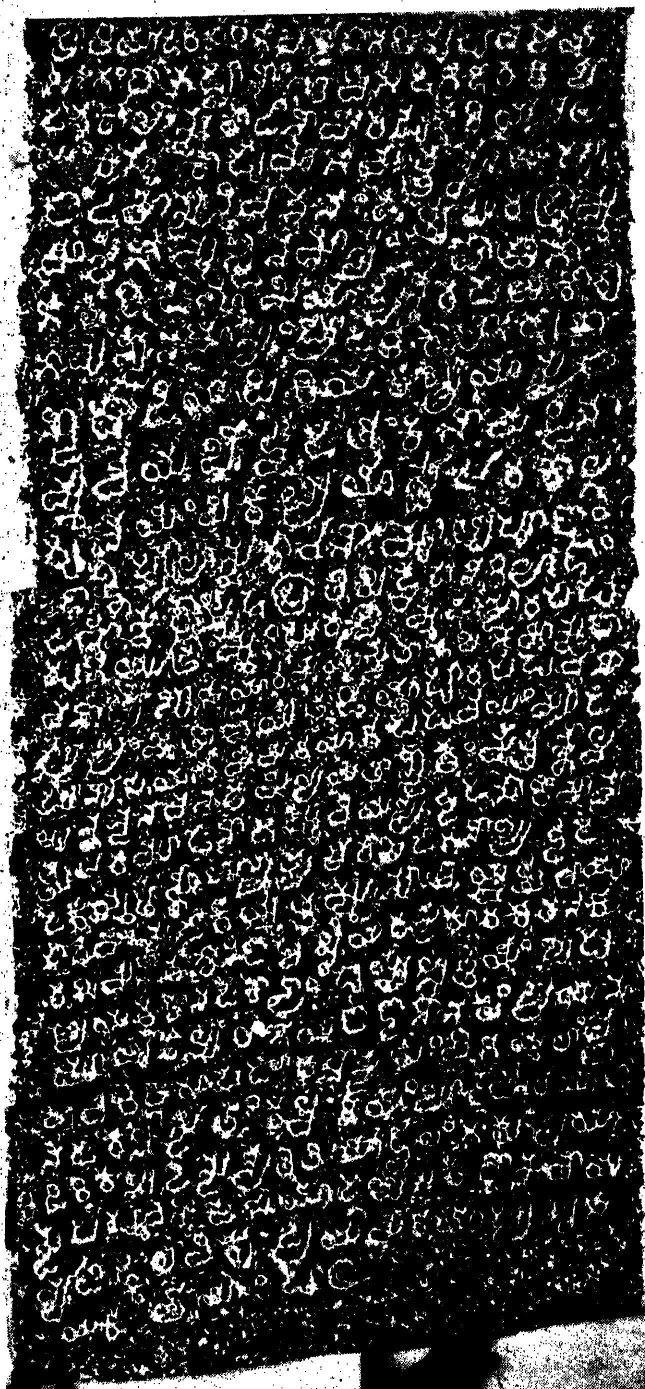
1. Svasti samasta bhuvanāśraya Śrīpṛi-
2. thvīvallabha mahārājādhi rāja-
3. paramēśvara paramabhaṭṭārakaṁ
4. satyāśraya kulatilakaṁ Chā-
5. ḷukyābharaṇaṁ Śrīmat = Jagadē-
6. kamalladēvara sakavarsha 956
7. neya bhāva saṁvatsarada Jēshṭa-
8. da puṇṇami bṛhaspati-
9. vāradandu Poṭṭaḷakeṛe-
10. ya nelevīḍinōḷ Sōmagrahaṇa ma-
11. hāparvva nimittadiṁ Vaidyaratnākaraṁ Prā-
12. ṇāchāryyan=Aggaḷayyaṇa binnapadōḷ
13. Kollipāke 7000 doḷagaṇa Ālē-
14. ṟu 40 ṟa baḷiya Mucchanapaḷḷiyōl=A-
15. ggaḷayyana māḍisida Buddhasēna Jinā-
16. layakkam-Ikkuṟikiyōḷa māḍisida Vaidyara-
17. tnākara Jinālayakkaṁ Mucchanapaḷḷiya gāvu-
18. ṇḍam naravaidyan-Aggaḷayyana māḍida maryyā-
19. deyōḷ āeraḍuṁ basadiya bhōgakaṁ(kkaṁ) kha-
20. ṇḍaspuṭita navasudhāka[r]mmādigaḷḷaṁ Jā-
21. kabbeya Rēkabbeya basadiya pratibaddha-
22. da jjikāsthānāmāge[8] dēvabhōgaṁ tatpra-
23. tibaddhaṁ Juvvipākevāḷige sa-
24. mētaṁ biṭṭa Mucchanapaḷḷiyōndu alliva peṁ-

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7. From the inked impressions in the office.
8. Reading doubtful and may be read as Jināsthānamārge-[Ed.]



Saidapuram Inscription of Jagadēkamalla I : First Side



Saidapuram Inscription of Jagadēkamalla I : Second Side

Second Side[9]

25. prātiyōḷarasaṁge piṇḍādāna Āḷūrpūrvāstēya
26. siṁgaṁba gadyāṇaṁ 13 basadigaḷarakkeṁ be-
27. darakālenṭu rāṭaṇaṁ-eraḍukariyanēla
28. - - kisukāḍum-āge maṭṭunūṟu pū-
29. doṁṭam-enṭu nivēśanaṁ mattu puradramma
30. mondu gāvuṇḍana mānyada poṟagā-
31. ge (mā)ḍida bhūmiyōḷ panneraḍu ṟa kola-
32. gāvuṇḍana mānyam --- kāloṁdu kō-
33. ṇḍapōliya piriya keyyayondu ga-
34. mmaveya beṭṭada Temkaṇamaddi nā-
35. ruveyaṁba keṟeyondu-ūra kalga-
36. doḷḷippadenṭu rāṭanam mūṟu pūdoṁ-
37. ṭam-endu kālada pratibaddhadane 3 ādoṁ-
38. ṭa 3 yu drammaṁ puradrammam-endūra paḍu-
39. vaṇa puṇyasēyārame yenṭutāḷa banam endu po-
40. ḷalaṁba teṟeya taḍiyōl ūra paḍuvaṇa
41. puṇyasēyarami mēreyāge paḍuvaluṁ mūda-
42. lum nandanavanakamēsyaya toṇṭakkaṁ mattan=nālva-
43. ttu aramādaṇa gammaviya beṭṭada sārōmānya-
44. dak eyvattanūṟayvattu arasida gaṇa beṭṭada
45. - - - - keyvatta mmunnūṟaivattu āyū-
46. ra sīme||īśānadol vabbeya Kandukūra Kētanake-
47. ṟeya Īśānadakōṇadaṁdu sattiyembbaḍu-
48. mūṟu kallu āgnēyadōḷdoṇana kuṁṭṭeyana
49. - - -sā paḍakallenṭu kuṁchigeyalāṁchcha-
50. naḍa kallondū temkālvakkeyambūramēreyōlo-
51. - - -kallu endu nairityadōḷ=velaṁgakuṁṭe yō-
52. ndu paḍuvana diseyōlgaṟusaka koṇḍa vāya-
53. vyadoḷ kalavikuṁṭṭeya mareyōlpuṇya sē-
54. ya keṟeyaṁba*

9. This part of the text was not published previously and consulted the text prepared originally by the Chief Epigraphical Officer.[Ed.]

Third Side

55. *Nirddā(ddē)hāya satāṁ hitāya vidushāṅ rōgabhibhū-
56. tātmanām ārōgyāya nṛṇām sukhāya suhṛdam tu-
57. shṭyai gurūṇāṁ(m) sadā rakshāyai Jinaśāsanasya bhisha-
58. jāṁ śāstra kriyā saṁsayād=uchchēdāya cha pa-
59. dmabhūs=sahajani Śrī Vaidyaratnākaraḥ*
60. Āyūrvvēdavidāṁ sadā paṭudhīyāṁ yē śāstra-
61. karmma krama (kramē) prauḍā (ḍaḥ) Śrī Jagadēkamalla-
62. nṛpatēr=yyē sāstra pāram(n) gatās =tēshām-
63. samsadi śāstra śastra kuśala[ḥ] Śrī-
64. Vaidyaratnākarō[raḥ]jētā-
65. vān balaraggaḷo bu-
66. dhanidhi śśāstrēṇa śastrē-
67. ṇavā*
68. ·Yadyatra śāstrāmishān karmma-
69. karōti lōkaḥ tvam tu pravētsi naravai-
70. dyakam-Aggalāryyaḥ divram(tīvraṁ) tathā byadi(byādhi)
71. da(ta)thāpi sukhādpāram[10] siṁhasya tasya cha
72. tathā mahāgaṇasya * Aśakyabyādhē-
73. pi parairbhishagbhirvyādhi prabhēde tad-u-
74. pakramō cha ttā(tā)m-Aggaḷāryyam punaḥ-ūha
75. dakshṁnirūha dakshaṁ kathayaṁti chitraṁ||
76. ēmātanyarōdyarpē[11] saṁgraha paricchēda
77. kriyā kauśalōddāma prathita śastra śā-
78. stravishaya prāgaḷḷ(ṇ)yamindūrijjita prēmaṁ-[12]
79. kaymige chakravartti Jayasiṁgaṁ me-
80. cchi koṭṭam=mahāsāmamta pratipattiyaṁ
81. jagadolārin=naggaḷaṁ Gaggalaṁ*

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10. Can also be read [sukham vidhātum].
11. Reading doubtful. Dr. P.V.P. Sastry read Umā (tantra) mādyam.
12. Dr. P.V.P. Sastry read mūrjjitapra(dam). The record in this respect seems incomplete.(Ed.)



Saidapuram Inscription of Jagadēkamalla I : Third Side

7. NARASINGĀPURAM INSCRIPTION OF TRAILŌKYAMALLA

Dr. N. S. Ramachandra Murthy

The subjoined inscription under study comes from the village Narasingāpuram situated in Karimnagar District of Andhra Pradesh. It was first noticed and copied by Dr. N. Mukunda Rao, Chief Epigraphical Officer, Department of Archaeology and Museums, Hyderabad, who kindly gave it to me for study and editing. Unfortunately, the original slab on which the inscription was engraved suffered submergence in the Lower Maneru Reservoir and only a fine set of impressions are available for study. I am be holden to Dr. V. V. Krishna Sastry, Director of Archaeology and Museums, and Dr. N. Mukunda Rao, Chief Epigraphical Officer for their kindness in permitting me to edit this record and the latter for giving me valuable suggestions. My thanks are also due to Sri V. Venkataraya Sastry, Dr. P. V. Parabrahma Sastry and Dr. K. Rama Mohan Rao, for enlightening me on various aspects of the record and about the meanings of certain expressions.

The inscription is engraved on a heavy granite pillar, square in shape, with writing on all the four faces. It roughly measures a length of 2 metres and breadth of 0.50 mt. The characters, like other Western Chāḷukya records of the period, are roughly square in form, deeply engraved and well preserved, and hence do not present any difficulty for decipherment.

The script, as usual, is Kannaḍa of 11th-12th c.A.D. The language is Kannada prose (lines 1 to 95) and Sanskrit verses in Sragdhara meter (lines 96 to 114) in the end. There are altogether 116 lines on all the four faces.

As regards orthography, it may be noted that there are no peculiarities worth mentioning, expect for the use of consonants l and ḷ with out discrimination.

The date of the record occurring in the lines 67 to 72, is Ś. 974, *Nandana, Paushya, Śu.* 1 *Brihaspativāra, Uttarāyaṇa Saṁkrānti*. On examination, it is found that the week day and *tithi* correspond to *Mārgaśira ba*.30, instead of *Paushya śu.* 1 as, in that year *Paushyamāsa* was lupta. Thus the date corresponds to Thursday, December 24, A. D. 1052.

The record belongs to the reign of the Western Chāḷukya king Āhavamalla Sōmēśvara I who ruled from A. D. 1042 to 1068.

The inscription registers the gift consisting of 40 gold *gadyāṇas*, remission of tax on *perika* in the *grāma* of Mārpugoṇḍa, one *pannasa* of wetland along with 100 *rāṭaṇas*, and 2 *mattars* of garden land as Nandanavana, and 15 *mattars* of Kisukāḍu situated to the north of the grāma Sūvipāka included within Ātukūru-70 of Sabbi-1000 by Chāmarāja, a *Mahājana* and the Lord of Sūvupāka-*agrahāra* and his wife Śrī Mārakabbe, to the temple of the god Trailōkya Nārāyaṇa, built by them and named after their over-lord Sōmēśvara I Trailōkyamalla. The gift was made by the assemby of the *Mahājanas* for the purpose, headed by Chāmarāja and Rēvarāja. To this the residents of the four *sthānas* of Arangalūru, Vachhanūru and Sūvipāka were made witnesses.

The record was engraved by Padmanābhayya and composed by Nārāyaṇa.

The record under study is interesting for more than one reason and hence of great importance. Firstly the inscription contains the unique information about the victorious wars of Sōmēśvara I against the Pāramāra King Bhōja of Mālwa and the Chōḷas of Kāñchi. Secondly, it introduces the queen of Jayasimha II by name Jākayye Mahādēvi, not known so far and mentioned as the mother of Sōmēśvara I. Thirdly, it mentions the donor Chāmarāja and his wife Śrī Mārakabbe, the Lord (prabu) of Sūvipāka-*agrahāra*. Lastly, the record contains few verses in Sanskrit extolling the beauty of the temple of Trailōkya Nārāyana built by Chāmarāja and his wife, instead of the usual imprecatory verses.[1]

The first campaign of Sōmēśvara I mentioned in the record is against the Pāramāra king Bhōja of Mālwa, the Lord of Dhārā situated in Uttarāpatha. It says that the expedition was so fierce that Bhōja was made to flee from his capital (ll. 7-8) and it even seems to make an implied reference to the death of Bhōja in the war, as can be understood from the expression *"tat kulānganeyaram-piḍidu vaidhavya dīkshēyam koṭṭanthe"* (11 9-10) and engulfed the Sapta Mālwa territory like wild fire (11 11-13., Sapta Mālvamam praḷayāgni rūpadim) and wrested the whole land including the saptāngas and insignia of sovereignty *(Sakalavasumatītala saptāṁga* samasta rājya chihnaṁgalam-kaikoṇḍu (11. 13-16). This Mālwa expedition of Sōmēśvara I is a part of the dynastic feud between the Paramāras and Western Chāḷukyas of Kalyāṇa since the time of Tailapa II. It continued during the reigns of Jayasiṁha II and Bhōja and again during the reign of Sōmēśvara I. We know of a Mālwa war waged by

1. The record in this respect seems to be incomplete - [Ed.]

Sōmēśvara from his two records viz., Nānder[2] and Nāgai[3] dated Ś.969 (A.D. 1047 and 1058) respectively. From this, it appears that Sōmēśvara I, immediately after his accession, turned his eye against Mālwa and embarked upon a campaign, as seen from the Nānder[4] inscription, the earliest to mention his Mālwa wars. According to the above records, Bhōja was subdued in the city of Dhārā. But the Nāgai record[5] dated A. D. 1058 on the other hand goes farther and states that the city of Dhārā was captured. The present record dated Ś.974 (A. D. 1052) thus falls in between the above two, and supplements the information provided by them. From this, it seems that while the Nānder inscription refers to an earlier campaign, the record under study refers to a subsequent one which took place before 24th December, A. D. 1052. This seems to draw support from the fact that Sōmēśvara was campaigning at Pannāla in A. D. 1053, probably on his way to Dhārā[6]. From there he proceeded to Mālwa. In this, he was assisted by a host of feudatories and generals like Hoyasala Ereyanga, *daṇḍanāyaka* Guṇḍamayya, Jēmarasa, mahāsāmantādhipati Nāgadēva, Madhusūdana and Pullikēsi.[7] An inscrition[8] from Hirekerur dated A. D. 1069 refers to *daṇḍanāyaka* Guṇḍamayya who bears a string of epithets like "Mālwa Dhūmakētu, Mandava Kōṭōllanghana, and Dhārānagarakututala". From the Nāgai record we learn that Bāchirāja and his younger brother Madhusūdana of Vāsana family took part in the battle of Mālawa.[9] A record from Hottur[10] dated A. D. 1067, states that "mahāmaṇḍalēśvara Jēmarasa was a flame of doom" to Bhōja, the Lord of Mālwa. Another record from Mutttugūḍūr[11] dated Ś. 974, Khara, Uttarāyaṇa saṁkrānti corresponding to December 25. A. D. 1051, states that Sōmēśvara was camping at Bandanikeyaghaṭṭa identified with Bandalika in Shimoga district. On the basis of this information Dr. Gopal fixes the date of the campaign of Sōmēśvara between A. D. 1050 when he was at Pannāla and 25th December 1051 A. D.[12] the date of Muttuguḍur record. But the cyclic year Khara mentioned in the latter record falls in Ś.973 and not Ś.974 i.e., A. D. 1051. However, the above view of Dr. Gopal seems to be correct as the present record is dated only a year previous from the above.

2. *Early History of Deccan* Vol. I, pp. 330 ff.
3. *Hyderabad Archaeological series* No. 8 pp.13, V.43.
4. *op. cit.*
5. *op. cit.*
6. Sudi inscription *EI* XV pp.57 ff; also "*Chāḷukyas of Kalyāṇi*" by Dr. B. R. Gopal pp. 176-77.
7. *ibid.*
8. *ibid*
9. *ARIE*, 1951-52, App. B.No. 79, MAR 192; No. 68.
10. *EI.* XVI p. 82.
11. *EC.* XI, MK. 65.
12. *Chāḷukyas of Kalyāṇi*- B.R. Gopal, pp.179.

Incidentally, the record also raises a problem regarding the death of Bhōja. Dr. Gopal states that "Bhōja did not succumb to the attack of Sōmēśvara"[13] and also says that "no where do the Chāḷukya records mention that Sōmēśvara killed Bhōja"[14]. For this, he draws support from Bilhana. On the other hand, he ascribes the death of Bhōja to a combined attack by Chāḷukya Bhīma I and Kalachūri Karna, which took place between 1052-53 A. D. While it is true that there is no clear reference to the death of Bhōja, in either Pāramāra or Chāḷukya records, the above view of Dr. Gopal seems to be untenable, for, the present record, makes an implied reference to the death of Bhōja by stating that "Sōmēśvara took a vow to make the women of Bhōja's harem as widows" and he even captured the sovereignty of Bhōja by wresting his territory and the insignia of sovereignty. The last known date of Bhōja according to Dr. Gopal is A. D. 1049 and the earliest date of his successor Jayasiṁha, is 1056 A. D. On this basis, Dr. Gopal fixes the death of Bhōja between 1051-52 A. D.[15] This is further supported by the Hoṭṭur[16] inscription dated A. D. 1067, which states that "Jēmarasa was a flame of doom to the Lord of Mālwa" who took part in the campaign of Sōmēśvara.

The second war of Sōmēśvara I mentioned in the record is his expedition against Chōḷa, the Lord of Kāñchi. Here also we find a dynastic war between the Chōḷas and Chāḷukyas. The Chōḷa adversary of Sōmēśvara at this time was Rājādhirāja who ruled from A. D. 1018 to 1054. According to the present record, while Sōmēśvara was engaged in his Māḷwa war, he received a message about the invasion of the Chōḷas, upon which he was enraged and became furious. At once he proceeded against Kāñchi, burnt it to ashes, plundered its wealth, took the wife and mother of the Chōḷa as prisoners, cut off their noses and ears, and captured Kanakāchaḷa. According to some scholars there was protracted warfare between Sōmēsvara I and Rājādhirāja. There are two inscriptions of Sōmēśvara which mention a Chōḷa war dated A. D. 1047[17] and 1050 respectively. In them Sōmēśvara is said to have conquered Chōḷa along with Lāṭa, Draviḍa, Nēpāla and Pañchala besides Āndhra, Magadha, Konkaṇa and Mālwa[18]. The Nāgai record mentions the conquest of Pallavas by Sōmēśvara and it states that the city of Kāñchi was burnt. The present record, thus seems to refer to the completion of a Chōḷa war between 1050-1052 A. D. In this connection, it is to be noted that Rājādhirāja attacked Kaḷyāṇapura in Raṭṭamaṇḍala, when Sōmēśvara was actively engaged in his Mālwa campaign, burnt it, and performed Virābhishēka, and assumed the title "Vijaya Rājēndra"[19]. Probably, Rājādhirāja, in this

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13. *ibid.*
14. *ibid.*
15. *ibid.*
16. *op. cit.*
17. *L.R.* 25, p. 98 v.v.
18. *SII.* XI, (i) 86.
19. *Chāḷukyas of Kalyāṇi*, Gopal pp. 365-366.

campaign only brought the image of Dvārapālaka to Dārāsuram from Kaḷyāṇa[20]. Sōmēśvara on hearing the news of the burning of his capital, in retaliation, hotly pursued the Chōḷa to the deep depths of the ocean, plundered Kāñchi and captured Kanakāchaḷa". This fact is supported by the Nagai record. Bilhana also refers to the same event by saying that Sōmēśvara appropriated the Lakshmī (prosperity) of the Chōḷa king and secured her by taking hold of her kāñchi (girdle[21]). In this he was actively supported by the "Telugu-Chōḍa chief Chiddana Chōḷa mahārāja, ruling over Sindavāḍi who bears the distinctive title "of the great Lord who was the cause of destruction of Kāñchipura"[22]. Probably, it was in this campaign only that Kākatīya Prōḷa, son of Bēta I, took active part, in recognition of which Trailōkyamalla Sōmēśvara offered Anumakoṇḍa as fief to him in perpetuity.[23] The same inscription also states that "Bēta II, son of Prōḷa I was a lion to the elephants" that were the Mālwas and Chōḷa a clear pointer to Sōmēśvara's wars against the Paramāras and Chōḷas. Bēta's active part in the Kāñchi expedition is also known from another record at Pillalamarri in which Barma, is said to have uprooted the tree of Chōḷa king's honour by removing the gates of Kāñchi after a hard fight[24]. This Kāñchi expedition of Sōmēśvara I according to Dr. Gopal is not based on historical facts. According to him "Sōmēśvara did not proceed as far as Kāñchi"[25]. Contrary to the above view, the information supplied by the Khazipet, Pillalamarri and Palampet inscriptions coupled with the burning of Kāñchi and capture of Kanakāchaḷa in unequivocal terms in the present record, lead us to believe that, this was a fact which took place between 1051-1052 A .D. i.e.,after the Mālwa war and before the Koppam battle, dated Ś.976 cyclic year, Jaya, corresponding to A. D. 1054 the last known date of Rājādhirāja.[25] The recently discovered Sanigaram inscription[27] shows that Bēta I did not accompany his master to Kāñchi, as it does not make any reference to the above war. On the other hand his son Prōla I seems to have actively helped Sōmēśvara in the Kāñchi expedition by deputing his general Barma to Kañchi which took place between A. D. 1051- 1052.

The next important point revealed by the inscription under study is the name of the mother of Sōmēśvara. Before mentioning Trailōkyamalla, the record in lines 30-32 ascribes Jayasiṁha II the titles of "*Tanjāvūra Kanja Kuñjaram*", "*Sapta Māḷava dhūmakētu, parachakra kēsari Paramēśvara*" and "*bandēkādaśāvatāram kaliyugadalli*". It then says that to Jayasiṁha II and his queen Jākayye Mahādēvi

20. *ARSIE,* 1908, No.24.
21. *SII,*. XI, (i) Nos. 11,8-9, 13.
22. *ARIE,* 1959-60 App.B No. 115, also Telangana Ins. No. 10 p. 112.
23. *Hyderabad Archaeological Series* No. 13, p. 26 VV 2-4; *EHD,* pp.332 ff,; also "*The Kakatiyas*" by Dr. P.V.P.Sartry pp.44; also, *Sanigaram record of Beta I, Inscriptions of A.P. Karimnagar* Dt., No. 14,
24. *Hyderabad Arch. Series* No. 13 p. 3, V:4. also *IAP Wg.* No. 15.
25. *Chāḷukyas of Kaḷyāṇi* - Gopal, pp. 179 ff.
26. *ibid.* pp. 170 ff.
27. *EA* Vol. IV pp.6/7 ff.

was born Sōmēśvara (*Śrīmat-Jayasingadēvaṁgam Jākayye Mahādēvi puṭṭi tanage* 11. 35-36). The mention of Jākayye Mahādēvi as the mother of Sōmēśvara is no where recorded in his records and it occurs for the first time in the present record. We know of the names of two queens of Jayasiṁha II viz., Suggaladēvi and Dēvaladēvī, the former a Chōḷa princess and the latter a Nōlamba princess.[28] There are two queens by name Jākavve known to us. One is the queen of Tailapa II and mother of Iṛivabeḍenga Satyāśraya[29]. She was a Rāshṭrakūṭa princess and daughter of Bhammaṭa-Raṭṭa. The other is the queen of Narasimha II of Vēmulavāḍa Chāḷukya family, probably sister of Indra III and mother of Arikēsari II, the patron of Paṁpa. The queen Jākayye of the present record cannot be identified with either of them. On the other hand, we learn from Telugu *Basavapurāṇa*, Suggaladēvi, the queen of Jayasiṁha II was a Śaiva by faith and named her son as Sōmēśvara after the God[30]. From the Balligai record of Jayasiṁha dated Ś.944 (A. D. 1022-23), come two more queens hitherto not known.[31] A recently discovered inscription from Saidapuram[32] in Bhongir taluk of Nalgonda district, A.P. dated Ś.956 (A. D. 1034) belonging to Jagadēkamalla I mentions a Jākabbeya *basadi*. This *basadi* was probably named after the queen Jākabbe who may be identified with the queen Mahādēvi of the Balligai record. If so, her full name would be Jākabbe Mahādēvi as mentioned in the present record. If the above surmise were to be correct, this queen Jākabbe Mahādēvi could in all probability be Jākayye Mahādēvi, mother of Sōmēśvara I as against Suggaladēvi which is based on literary evidence of a later date. However, the lineage of Jākayye or the family to which she belonged cannot be ascertained.

After this, the inscription introduces the donor Chāmarāja, the Lord of Sūvipāka-*agrahāra* situated in the numerical subdivision of Ātukūru-70 included within Sabbi-1000. Chāmarāja, a *mahājana* appearing for the first time is described as "*Samasta guna nilaya, Vinayanidhāma, Nanni Kāninam, Sujana Nārāyaṇa, Vidyāvinōd*a" etc., (11-47-49). The record then states that Chāmarāja and his wife Śrī Mārakabbe, who was a *pativrata Kāntābharana*, and *dvitīya Lakshmī*, made a gift to the temple of Trailōkya Nārāyaṇa built by them out of reverence and loyalty to their overlord and wishing for the fulfillment of all the desires of their lord Āhavamalla.

In the end, the record contains five Sanskrit verses extolling the beauty and grandeur of the temple of Kīrti Nārāyaṇa which was adorned by a Garuḍa pillar and Siṁhavyāḷa motif.

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28. *SII.* IX (i) Nos. 91,92.
29. *EHD* I, pp.32.
30. V. Venkataraya Sastry, "Bilhana's Vikramānkadēva Charita" article in "*Chaḷukyas of Kalyāṇi*" pp. 7 ff.
31. No.534 *ARE* 1961-62 pp. 17.
32. *IAP*, Nalgonda Dist. Vol. I p.8.

As regards the identification of the place names mentioned in the record, the following may be noted.

Sūvipāka : It formed part of the Kollipāka-*vishaya* in the Chāḷukya period. Even today there are several names of villages in the Kaṛimnagar district ending with the suffix *pāka* like Kudurupāka, Mārpāka, Raipāka, Pattipāka, Rēpāka, Joopāka etc. Among them it appears, that the *grāma Sūvipāka* of the present record, on etymological grounds is identical with Joopāka situated in Huzurabad Taluk of Karimnagar district.[33] This seems to draw further support from the fact that the inscription from Saidapuram[34], Bhongir Taluk, Nalgonda district dated Ś.956 (A. D. 1034) refers to Jūvipākavāḍi while another record from Kolanupāka[35] dated Ś.973 (A. D. 1050) mentions Sūvipāka. From this, it appears that both Jūvipāka and Sūvipāka were one and the same.

Ātukūru-70 : This numerical subdivision finds reference in an inscription from Rēpāka, Karimnagar district dated Ś.888 (A. D. 966) in the reign of Vēmulavāḍa Chāḷukya king Arikēsari II. In the gift portion, it mentions a fief held by Jaina disciples comprising Ātukūru-70 and Pammi-12. There is a village by name Atmakur in Metpalli taluk of Karimnagar district.[36] However, its identification with Ātukuru-70 of the present record is not sure in view of its far off location from the other *grāmas* mentioned in the record.

Arangalūru : It is identical with modern Arugulūru[37], Karimnagar taluk and district situated only about 5 kms. from Karimnagar on Hyderabad road.

Vacchanūru : It is identical with Varchhanūr in Nustulapur taluk of Karimnagar district now submerged in the lower Mānēr reservoir.

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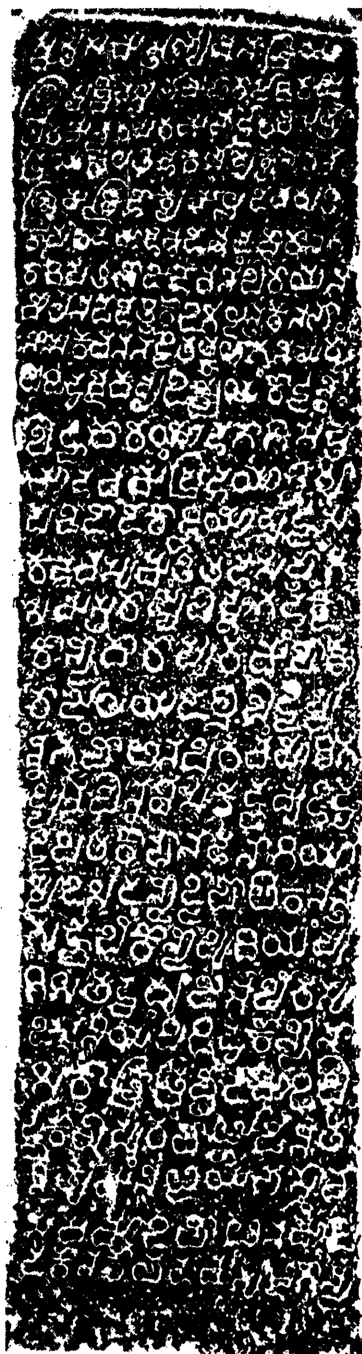
33. List of villages in Hyderabad State, No. 72 Huzurabad Talik, Karimnagar District.
34. *op. cit.*
35. *Select Epigraphs* by P.V.P. Sastry, *IAP*. Kmnr. NO. 5.
36. List of villages in Hyderabad State No. 60.
37. *ibid.* No. 100

Sabbi-1000 : Sabbi appears as the administrative division for the first time in the Rāshṭrakūṭa record of the time of Akālavarsha Krishna III which mentions the gift of a grāma Vankadupulu situated in the Rēpāka-12 of Sabbi by Arikēsari II. The inscription is dated in Ś.885 *Vyaya, Vaiśākha su.*15 i.e., A. D. 966[38]. After this Sabbi appears again in the Kurkyāla inscription[39] of Jinavallabha, brother of the great Kannada poet Paṁpa.

Sapta Mālwa : It is not known when exactly 'Sapta Māḷawa' came into existence or its geographical connotation. However, it must have included the present day central Malwa plateau including Rajgadh, Ujjain, Shajapur, Dewas, Indore, and Dhar districts[40].

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38. *IAP.* Kmnr. p 12.
39. *IAP.* Kmnr. No. 3.
40. Paramāras by Bhatia, pp. 1 ff.



Narasingapuram Inscription of Trailōkyamalla : First Side

TEXT[41]

First Side

1. Svasti Samasta bhuvanāśraya.
2. Śrī Pṛithvī vallabha mahārājādhirāja
3. paramēśvara parama bhaṭṭārakam Satyā-
4. śraya kulatiḷaka[ṁ] Chāḷukyābharaṇaṁ
5. Śrīmat Trailōkyamalladēvar=utta-
6. rāpathada Māḷavādēśada Dhārānaga-
7. rādhipati Bhōjadēvanem barā(lā)yana
8. mele naḍa dettikādi geldantuṁ kanabhā
9. rṇa* nikkavana naṭṭi tatkulāṅganeyaraṁ
10. piḍidu vaidhavya dīkhēyuṁ koṭṭanthe
11. biṭṭu dhāreyōḷagāgi sapta-
12. Māḷavamaṁ praḷayāgni rū-
13. padiṁ domde Koḷḷiyōḷsuṭṭu sa-
14. kaḷa vasumatītaḷa saptāṁga
15. samasta rājyachihnaṁ gaḷuṁ kai-
16. koṇḍu Dhārāpuramaṁ pokku
17. Rājālayadalli biṭṭarppa-
18. nnegaṁ Chōḷana baravaṁ heriga-
19. rbbanda binnadisekkeṭṭa muḷidu-
20. ddīpita kōpānaḷa nāgiyā-
21. spiḍisi daṇḍaddi chōḷikananta-
22. guḷda beṁkoṇḍaṁ budhiyaṁ pū-
23. gisi tadvadhūjana berasu-
24. janeniyaṁ piḍidu koṇḍu nā-
25. sikā'śrōtra chhēdaṁ māḍi bi-
26. ṭṭu Kāṁchīpuraṁ chōḷanūde neta-
27. nituṁ maṁniṟeye bhāsmāva-
28. sēshaṁ māḍi choḷanamāḍi-
29. da kanakāchaḷamam sūṟegoṇḍa

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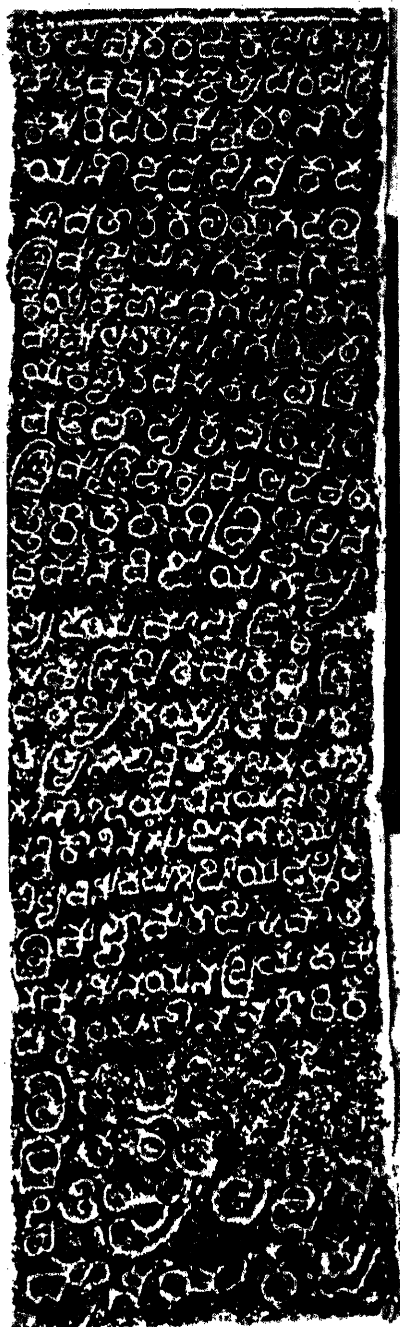
41. From the inked impression
*reading doubtful

Second Side

30. Tañjāvura kaṁja kuṁjaraṁ sapta-
31. Māḷava dhūmaketu parachakra
32. kēsari paramēsvaraṁ nārā-
33. yaṇadēvaṁ bandēkāda
34. sāvatāraṁ Kaliyugadalli
35. Śrīmaj=Jayasiṁgadēvaṁgaṁ Ja-
36. kayye mahādēvigaṁ puṭṭitanage
37. mārmmala rilleni negaḷdiḷda rā-
38. ya kaṇṭhīravaṁ sakaḷa chakra-
39. va[r]tti Chāḷukya Chakrēśvaram
40. Śrīmat Trailōkyamalla dēvaru-
41. ttarōttarābhi vṛiddhi prava-
42. rddhamāna vijayarājyā-
43. bhyudaya māchandrārkka mā-
44. samudrāṁbaram ēkachhatra-
45. diṁ rājyaṁ geyyuttamire
46. tatprasādānvitam svasti samasta
47. guṇanilayaṁ vinayanidhama[m]
48. nannikkāninaṁ sujana Nārāyana (m)
49. vidyā vinōdam pusibaya darbbuka(da)
50. śrīmac=chāmarājanu=āta-
51. na manōnayana priya dharma-
52. patnī yabhinava Gaurī ka-
53. likāla jāte pa (ti)
54. vrata kāntābhara(ṇa)
55. dvitīyya Lakshmī sa-
56. māneya rappa

Third Side

57. Śrī Mārakabbe[ṁ]gaḷum a-
58. tyanta bhaktiyinda Śrī
59. mad Āhavamalla dēvaṁge
60. sarvvābhyudayam ishṭārtha



Narasingapuram Inscription of Trailōkyamalla : Second Side



Narasingapuram Inscription of Trailōkyamalla : Third Side

61. siddhi yakkaṁdda parasinarē-
62. ʻsvaranaṁ pesrōḷu Sabbi sāsi-
63. radōḷage yātukūreḷpa-
64. ttaṛa baḷiyagrahāraṁ sū-
65. vipākeyalli ʻSrī Trailōkya-
66. malla Nārāyaṇaṁ māḍisi-
67. Svasti ʻSakanṛipa Saṁvatsaraʻsa-
68. taṁgaḷ ombayinūṛa yeḷpa-
69. tta nālkaneya Naṅdana saṁvatsa-
70. rada pushya suddha pāḷive bṛi-
71. haspativāraduttarāyṇa
72. saṁkrānti mahā tithiyaṁdu Sū-
73. vipākeya prabhu ʻSī(Śrī) Chāpa (ma)
74. rājannarama rājanuṁ mōda-
75. lāgalliya samasta mahā-
76. janaṁ barisi sabhēyo-
77. ḷani māṛudi tāṁbūlaʻsrā-
78. vaṇaṁgeyye chāmarājana
79. keyyōḷu mahājana nā-
80. lvattu gadyāṇa ponnaṁ koṇḍu kā-
81. lgarcchi dhārapūrvvakaṁ hastōda-
82. kaṁ geydukkaḍe Chāmarājaṁ mā-
83. ṛpugoṇḍa toṛeya parikkā (shkā)
84. ṛa[ṁ]geydu yalli yūra yu-
85. ttara disāvaradōḷu chāma-
86. rājam* dēvulakke biṭṭapanna-
87. se geyya nīrnnēlaṁ kammaṁnnūṛu

Fourth Side

88. rāṭaṇada nīrvvāriye naṅda-
89. na vanada mattareraḍu mahā-
90. janaṁ dēvulakke biṭṭakisu-

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* seems not necessary read num=ātana

91. kāḍa mattarppadinaydu yinta
92. spadākke yagrahāra pāṁgulu
93. vachhunūru kiṟiya saṁgami-
94. ya Araṁgulūrum-inti Chatu-
95. sthanādhi vāsagaḷu mahājanaṁ sākshi | [||]
96. Yaśyābja nābhasya gaṁbhīra nābhī
97. paṁkē ruhē samjanitō Viriṁchi
98. tasyāpika[r]ttuṁ sadanaṁ samarthō-
99. jiyyādasau yō bhuvi Chāmarāja ||
100. Garuḍastaṁbha virājitaṁ khachita
101. siṁga vyāḷam uttuṁga tōraṇa lakshmī
102. laḷitaṁ chirambhava svabhōga sthāna
103. vuddhāma Vaishṇavagēyam bhuvi chā-
104. marāja kṛitam āchaṁdrā[r]kkam āsapta
105. sāgaram āmēru giriṁdram ā-
106. jaḷanidhiṁ vyāptāvanī maṇḍalamu-
107. bhaya lōbhādiviruddhā śīla
108. rahitaṁ vidyāvinōdaṁ budhā-
109. 'srayan uttuṁgādi Gaṅganāmā-
110. 'srita bhāsvatkīrtti nārāyaṇā-
111. layamaṁ māḍisidaṁ jagaṁ po-
112. gaḷdinaṁ sadbhaktiyōḷ sūvipā-
113. kēyaṁ dhāmaṁ vinayābhirāma
114. naṁsati dūraṁ vichāra kshamaṁ ||
115. Baredaṁ Padmanābhayyaṁ
116. Likhita[ṁ] Nārāyaṇaṁ ||



Narasingapuram Inscription of Trailōkyamalla : Fourth Side

8. THE LINEAR REPRESENTATION OF A TEMPLE ON A LITHIC RECORD

Dr.Y.Gopala Reddy

The subjoined inscription under study is found in the village of Pusulūru, located in the Kurnool tāluk of the same district. It is engraved on a beautifully polished black basalt stone slab found in the temple of Ramalingesvara situated on the banks of Humdri river. The language of the inscription is bilingual both Sanskrit and Kannada. The script of the inscription is Telugu-Kannada of the period to which it belonged. The record is incomplete.

In regard to palaeography and orthography the inscription calls for no remarks. I edit the inscription with the kind permission of the Director, Archaelogy and Museums, Government of Andhra Pradesh, Hyderabad. I am extremely thankful to Dr. N. Mukunda Rao, Chief Ephigraphical Officer for not only bringing this epigraph to my notice but also offered his valuable suggestions while preparing this paper.

This incomplete inscription is issued by Cheṛaku Bollayareḍḍi when he was ruling from his nelavīḍu Kamdanavoḷa. He is styled in the inscription, as *mahāmanḍaḷēsvara, sakalasainyādhipati, vīra-raṇa-simha, gāna misara-gamḍa, nānādāna-vinōda,* etc. A certain Odayādityadēva and his son Tripurāntakadēva mahāraja are also referred to in the inscription under study.

The cheṛaku chiefs played a significant part in the history of the Kākatīyas of Warangal. The chiefs of this family got their family name after the small town Cheṛaku, originally a unit consisting of twelve villages situated in the Eṛuva region. Dr. P.V.P. Sastry observes "It seems the said region extended on both sides of the river Krishna in the Nalgonda and Prakāsam districts. It is stated in the Jammulūru epigraph of the Cheṛaku chiefs that Eruva Bhīma, a Telugu Chōda chief(of Kanduru) granted the Lord ship of Cheṛaku together with its twelve grāmas in Eṛuva-manḍala to an early member named Kāṭa owing to which they acquired the family name Cheṛaku"[1]. The members of the

1. P.V.P. Sastry, *The Kākatīyas of Warangal*, Hyderabad, 1978. p. 152.

Cheraku family seem to be of the Reddi caste[2] as indicated by the names Bollayareddi and Visvanāthareddi of the later generation[3]. They were originally the subordinates of the Telugu-Chōdas of Kandūru but later on changed their loyality to the Kākatīyas of Warangal. It is known from the Jammulūru epigraph that Kākatīya Rudradēva scored victory over the Telugu-Chōdas of Kandūru with the help of the Cheraku chiefs. Rudradēva, as a mark of gratitude, elevated the members of this family to the rank of mahā-sāmantas[4].

It is known from the present record that Bollayareddi was ruling his realm from his *nelavīdu* Kaṁdanavolala in A.D.1288. This shows that he was the contemporary of Rudramadēvi, who ruled from A.D.1262 to A.D.1289. It is significant to note here that Bollayareddi did not make a reference to his overlord in the present record. It is likely that Bollayareddi, during the last days of Rudramadēvi's reign defied the authority of the Kākatīyas. A cursory glance at the politicial conditions of Āndhradēśa during the last quarter of the 13th century A.D. bear evidence to it. Aṁbadēva the redoubtable Kāyastha chief, revolted against the authority of the Kākatīyas. It is known from the Tripurāntakam record of A.D. 1290 that Aṁbadēva offered his daughter to certain Rājanna, son of Bōlayapati along with the town Nandanapura with all its income as dowry[5]. Some scholars identified the above referred Bōlaya and his son Rājanna with the Cheraku Bollayareddi and his son Rājarudra[6]. This identification appears to be correct. The Tripurāntakam record states that Bōlayapati performed sacrifices with lavish *dānas*[7]. In the present record he is styled, *nānādānavinōdi Cheraku Bollayareddiyaṁu*. Thus it is certain that Bōlayapati referred to in the Tripurāntakam record is none other than the Cheraku Bollayareddi who, in all probability extended his support to Aṁbadēva, the arch enemy of Rudramadēvi . It is on account of this that he did not refer the name of his over-lord in the record under our study. Further it is known from the Chandupatla inscription of A.D 1289 that Rudramadēvi and her general Mallikārjuna Nāyaka attained *Śivalōka*, that means died. Dr. P.V.P. Sastry[8] states : No external invasion of the kingdom is known to have taken place during this (Rudrama's) time. The only political disturbance perceivable in the kingdom at this time was that of Aṁbadēva, as can be understood from the language of his Tripurāntakam record. It is quite possible

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2. Kalvakolanu inscription of Śaka 1208 trace their nativity to Paṁtadēśa [Ed].
3. *op. cit.* 152.
4. *op. cit.* 153.
5. *S.I.I.* X No. 465.
6. P.V.P.Sastry, *op.cit* pp. 13 ff.
7. *S.I.*,I.X 465, lines 35-38
8. P.V.P.Sastry, *op.cit.* p. 123.

that Rudramadēvi, inspite of her old age led the armies against Aṁbadēva and met the fatal end along with her general Mallikārjuna Nāyaka[9]. Thus the date of the Pusulūru record, i.e., A.D. 1288 (one year before the death of Rudramadēvi in the battle field) and the conspicuous absence of the reference to the over-lord of Bollaya reḍḍi unmistakably indicate that Bollaya reḍḍi threw off his allegiance to the Kākatīyas and allied himself with the Kāyastha chief Aṁbadēva. It is known from the Gōravankapalli copper plate charter of Rājarudra, the son of Bollayareḍḍi, that the latter might have died before A.D.1293[10].

The most remarkable and unique feature of the inscription under our study is the linear representation of the temple at the very beginning of the record. This is seldom observed in the inscriptions that are found in the Āndhradēśa belonging to early and mediaeval periods. Hence the present epigraph is of immense value and importance.

The line drawing undoutedly represents a Siva temple. It has *garbhagṛiha* and *antarāḷa*. It represents a beautiful cross section of a temple. Inside the *garbhagṛiha* is shown a *liṅga* standing on a beautifully designed and meticulously modelled *pānavaṭṭa*. Opposite to the *liṅga* and in the centre of the *antarāḷa* is represented a couchant *Nandi*-the *Vāhana* of Śiva. It is looking at the cosmic emblem of the Lord. It has raised neck, charmingly, designed hump and gracefully ornamented body with various straps. The superstructure or the *vimāna* which is found on the top of the *garbhagṛiha* is of stepped pyramidal type. It has four tiers and surmounted by a flattened circular *vēdi and Kalaśa* final. The inscription on either side of the *vimāna* represented Sun and Moon or crescent. To the proper extreme left of the *garbhagṛiha* are found cow and calf. The cow is shown standing erect and facing proper right. Infront of the cow and immediate to the back wall of the *garbhagṛiha* an erect sword is prominently represented. It has a big blade, curved end and a straight handle. The most important feature of this linear representation is the temple. The inscription belonged to the last quarter of 13th C.A.D. and hence the linear-temple model also belonged to thesame period. Let us now search for the extant models that can be assigned to the thirteenth century A.D. akin to the linear temple model carved out at the beginning of the inscription under our study.

The Kākatīyas of Warangal ruled the Āndhradēśa from the 10th Century A.D. to the first quarter of the fourteenth century A.D. They were not only redoutable generals and administrators but also great builders. The temples erected by them are sprinkled through out the length and breadth of the present Andhra Pradesh. The Kākatīyan architects paid special attention to enhance the beauty, loftiness and the grandeur of the temples by raising *samunnatasya Śikharas*. The picturesque

9. *Ibid.*
10. *Ibid.* p. 153.
11. *HAS.* No.13. pp. 13. 34. 66 ff.

descriptions of temples that are found in the Kākatīyan inscriptions bear evidence to it[11]. The superstructure of the Kākatīyan temples presents an amazing variety. The examples of the stepped pyramidal superstructure closely akin to the stepped pyramidal *vimāna* that is noticed on the top of the *garbhagṛiha* of the linear temple- model of the present lithic record are found in plenty in the Kākatīyan temples. The Mallikārjunasvāmi temple at Srisailam, the Chchāyāsōmēśvara temple at Pānugal, the Jangamēśvara and Vishṇu shrines in the Warangal fort, the temple located near the foot of the hillock at Nagunūr, the *trikūṭālayas* found at Koṇḍiparti and Vilāsāgar and some other temples found at Pālampet, Rāmakrishnāpuram, Chandravalli, etc., are the best examples of this type[12].

The stepped pyramidal superstructure of *Vimāna* consists of tiers of diminishing type. Here tiers and recesses are arranged alternately. Three principal types of these tiers are noticed in the Kākatīyan temple. This classification is based mainly upon the shape of the receding and diminishing tiers or *phamsanas*.

Type I:

In this type, the tiers are decorated with roll-like terminations. This is very well illustrated by the stepped pyramidal superstructure of a temple situated at the foot of the hillock in the village of Nagunur[13].

Type II:

In this type the tiers of the pyramidal superstructure are decorated with graceful *cyma recta* terminations. The Kākatīyan temples found at Pālampet, Warangal fort, Pānugal, etc. are the best examples to illustrate this type of tiers.

Type III:

The most interesting feature of this type of stepped pyramidal superstructure is the conspicuous absence of recesses in between the tiers. The Kākatīyan temples having this type of superstructure are found at Kondiparti, Vilasagar, Ramakrishnapuram, Warangal fort etc.

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12. P.V.P.Sastry, *Śrīśailam. Its History and Cult*, Hyderabad 1982, plates; Y.Gopala Reddy. 'The Exterior Architectural and Artistic Embellishment of the Kākatīyan temples'. *Itihas*, Journal of Andhra Pradesh Archives, Vol. VIII No.1, 1980, Fig. 16

13. *Itihas* vol. VIII-fig. 16.

The superstructure or the *vimāna* of the linear temple model under our survey sharply differs from the above referred types. The edges of the tiers or the *phamsanas* are having neither the quardrantal nor roll-like nor *cyma recta* terminations. They have got slightly slanting edges. Thus the present temple model presents a new type of stepped pyramidal type. To some extent it is very close to the Nagunur example. But, like type I and II, prominent recesses are arranged in between the tiers.

Thus the Pusulūru epigraph has got the political and architectural importance. Politically it confirms that Bōlayapati of Tripurāntakam record is none other than Bollayareḍḍi, the friend and ally of Aṁbadēva and enemy of Rudramadēvi. Architecturally, the linear representation of the temple found on the top or the beginning of the inscription represents a new type of stepped pyramidal superstructure that was in vogue in the Kākatīya period.

TEXT[14]

1. [15]Aganitagunadhāmādhyāye tāmēka dhīmān-suru- - -
2. ni dhāmāyasya maulissa sōmō || Nigama vinutirāgah Pārvvatī prāna nā-
3. thah pranāmād=amarayōdham pātuvō Mallināthah || Yēna sāhlāda
4. nissārat-patu mahām sūtkāra vātārhati || Prādyat sāgara bimdu brum-
5. dalaharīm kshōnī vadhū pāninā | (||) Nyastām ni-stala maukdūkāvalim-ivōdvāha
6. svahatyutsavē krīdā krōdatanustanōtu nrharih śrēyāmsi bhūyāmsi vah ||
7. [16]Svasti Śrīman mahāmandalēśvara sakala sainyādhipati vīraranasimha gānamīsara-
8. gamda nānā dāna vinōdi Cheraku Bollayreddiyaru kamda-navolala nelavīdinōlu su-
9. kha samkathāvinōdadim rājyamgeyv (yu) ttire tadrājyadōl Odaya nripati putrē Ti-
10. ppabhūpēbjasō tri dharanī mudita hāsē śāsati Śrinīvāsē | Ulavamāditi
11. jīrnnam mallināthasya gēham tadamalapada bhaktō Nāra yamātya varyyah || Svasti-
12. śrīman-mahāmandalēśvara Odayādityadēva suputrakula pavitra Ātrēya gōtra mam-
13. dalika dharanīvarāha samhrta ripu vyūha arirāya hrudaya nighāta balla (va) Vēm-
14. gī Tribhuvanamalla mamdalika malavaragamda bamdita ripu-shamda Chālukya nārāya-
15. na nītipārāyana Tripurāmttakedēva mahārājaru prussulūralu su-
16. khasamkathā vinōdadim rājyamgeyv(yu) uttire tat-pāda padmōpajīviyappa Bommise-
17. tti tanūbhava kātāmāmbikā garbbha sambhava nāda peggade Nārāyana-
18. Setti [|||] Svasti śrī śakavarshamgalu 1210 neya Sarvvajitu samvatsarada.

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14. From the inked impression suppled by the Chief Epigraphical Officer.
15. Expressed by the three auspicious symbols.
16. Expressed by the auspicious symbol.

9. THE KANDUKŪRU EPIGRAPH OF KĀKATĪYA PRATĀPARUDRA'S TIME

Dr.P.V.Parabrahma sastry

The subjoined inscription is incised on three sides of a stone pillar lying near the old Siva temple in the Kandukūru village, Dēvarkonda taluk, Nalgonda district. The record is in Telugu characters of the period to which it belongs. It is Telugu prose excluding the imprecatory verses which are in Sanskrit verse. The record is in a state of good preservation and writing is very legible. It is also free from too many mistakes.

Palaeographically the record contains the vowels a ,ā, ī, ū, o, and ō. No distinction is made between secondary form of the short and long i,e, and o and ō.

As regards the orthographical peculiarities, the consonants following *rēpha* are usually doubled and the *rēpha* is still denoted on the top of the letter as *valapala gilaka. Visarga* in the Sanskrit portion is denoted by two dots instead of two small zeros. The *anusvāra* followed by *n* is not strictly changed to *n* as noticed in the word *chimnam* (line 47) which is generally written as *chinnam.*

The inscription begins with the mention of Kākatīya Pratāparudradēva mahārāja, the lord of Anumakoṇḍapura, the devout worshipper of the lotus divine feet of Svayaṁbhūdēva, who was ruling the kingdom from Ōruṁgallu as capital *(modalipaṭṭana)*. In the Śaka year 1238, on the first day of bright fortnight of *Jyēshṭha* in the cyclic year Anala the week day being Thursday, it is stated, the *Ashṭādasa prajas,* i.e., the eighteen village communities, and the *Karaṇas* of Kaṁdukūru grāma, with the consent of the king *(svāmi)* made the (following) gift of taxes *(pannu)* for the *aṁgaraṁga-bhōgas* of the god Rāmanāthadēva of Kaṁdukūru.

1. One *chinna* on each *maraturu* of wet land lying behind the tanks of Kaṁdukūru village, including *sthāna-mānyas.*
2. One *chinna* on each maraturu of Dēva-brāhmana *vṛittis.*
3. One *chinna* on (each) *magga* (loom).
4. One *aḍḍugu* on (each) *māla-magga.*

5. One *chinna* on (each) *dāṁṭu* (flock of sheep of the shepherds).
6. One *chinna* per head by the *baṁṭus* (warriors) from their *jīta* (salary).
7. One *chinna* per house by the *Kōmaṭis* (merchant caste).
8. One *chinna* per oil-mill by the owners of the oil mills.

Here mention is made of one *dēva-gānuga* or the oil mill of the temple, which it seems, is exempted from the levy.

9. Two *chinnas* and *aḍḍuga* (per house?) by the washermen.
10. Two *chinnas* (per house?) by the *Kanumarōjus (Kammaris or smiths).*
11. Two *chinnas* (per house?) by *Vaḍḍaga-ōjus* (stone-cutters).
12. Two *chinnas* (per house?) by *maṁgalōjus* (Barbers).
13. One *chinna* per wheel (sāre) by the potters.
14. Two *chinnas* and one *aḍḍugu* (per house?) by the *niruviḍlu* of the tanks (those who let out water from the tanks for irrigation purpose).
15. Two *chinnas* and *aḍḍugu* (per house?) by the *mādigas* (cobblers).
16. Two *chinnas* and *aḍḍugu* (per house?) by the *īḍagas*- (toddy - tappers).
17. One *chinna* per each *penamu* of uppu (salt).
18. One *māḍa* and three *aḍḍas* on *tūmu-nāya* on the sale by Vyavahāri.
19. Two *māḍas* by the *aḍḍavaṭṭa-suṁkas.*
20. Two *māḍas* by *tūmunāyam-vāru*
21. Two *chinnas* and *aḍḍuga* by the *chopparis*
22. A *vṛitti* of one maṛuturu of wet land irrigated in two seasons behind Rudrasamudra (tank).
23. One *vīsa* per *māḍa* on the income of *ari*
24. One *tūmu* out of the king's share which is paid in kind on the dry lands.
25. One *chinna* per *kuṁpaṭi* (or furnace) by the *agasālis* (gold smiths).

Then follow the usual imprecatory verses which are six in number. The record concludes with the Sanskrit verses which is a benediction of Vīraṛudra-nṛipati praising the god Rāmēśvara, i.e. the presiding deity of the temple to which the above gifts are made.

Pratāparudra who is also mentioned as Vīrarudra in the concluding verse was the last Kākatīya king who ruled the Telugu country from A.D.1289 to A.D.1323. The date of the inscription is stated to be the first day of the bright fortnight of Jyēshṭha-māsa in the śaka year 1238, week day being Thursday represented by Gu.(Guruvāra). According to S.K.Pillai's *Indian Ephemeris* it

corresponds to 23rd May, 1316 A.D. the week-day being Sunday and not Thursday as stated in the record. With similar discrepancy if the indistinct cyclic year is read as Ānaṁda it would be 16th May, 1314 A.D. Thursday, the Śaka year being 1236 but not 1238 as stated in the record. Generally the cyclic year Anala is called Nala and very rarely as Anala. On the preceding new-moon day there occurred a solar eclipse and the possibility of this date as the time of the record cannot be ruled out. But as no eclipse has been mentioned in the record we have to take tentatively the former day only that is 23rd May, 1316 A.D. as the date of the record.

The importance of the record lies in the information it furnishes regarding the system of taxation and the mode of diverting the whole or part of that income which is originally due to the king's exchequer to the local temple. Taking the latter aspect, it is very interesting to note that the local communities *(asṭādaśa- praja)* along with the *Karaṇas* or the local officers concerned in the duty of tax i.e. collection obtained the king's permission (svāmy- anumata) for appropriating the tax due to the king for the temple. Otherwise there is no need to obtain the king's permission and make the *Karaṇams* witnesses. It is not clearly stated whether the whole amount or a part of the tax due from the village is donated to the god. But it is certain that no additional levy was imposed on the villagers on this account. The *karaṇams* have to set apart the said amounts to the temple and credit the remaining dues to the king's account. Thus this is an example how in those days the local communities of a village can appropriate the taxes due from the village to a public institution of the place. It is also implied that the headmen who represents the various communities take the responsibility of collecting the amount from the Karaṇams and utilise the same for the temple. The procedure is very much like the function of the present pañchāyati system.

The other aspect is more important, because we know from this record several sources of income for the royal exchequer. Out of the twenty-five items mentioned above No.22 is a land gift for *vṛitti* and No.24 seems to be a gift in kind, probably one *tūmu* of grain out of the yield from the dry lands. All other items are monetary gifts, the denomiations, being *chinnamu, aḍḍuga, māḍa* and *visa*. Māḍa is the highest denomination of the period and it is also called *gadyāṇa* and *nishka; aḍḍuga* is half the value of rūka probably the basic monetary unit in those days. It is a silver coin and ten *rūkas* make one *gadyāṇa* or *māda* which is a coin in base gold. *Visa* is the sixteenth part of *rūka*. About *chinna*, there is difference of opinion. It generally represents during the Kākatīya period a small gold coin weighing four guñja seeds and such ten *chinnas* make one *gadyāna*. In other words one chiṇna is equal to one *rūka* in some cases only, whereas in some other cases 12 *chinnas* make one *gadya* weighing 48 *ratis* or *guñja*. Coming to the itemwise description.............

1. *Maraturu* is an old term of land measure occurring generally in Telugu and Kannada inscriptions and nivartana is its Sanskrit equivalent. We have no knowledge about its exact extent in

terms of the present land measurement. In the present case the word is used as measure of the wet lands only. The *sthāna-mānyas* are the lands assigned to Devasthānas, with certain tax remissions. Such lands referred to in the present case might have been the lands assigned to other temples.

2. *Dēva-vṛittis* and *Brāhmaṇa-vṛittis* are those lands assigned to temples and *brāhmaṇas* for a set purpose like the services in temples and teaching in public institutions. The levy is to be collected from the holders of such lands also.

3. It is a tax on *magga* or hand-looms at the rate of 1 *chinnamu* per loom.

4. *Māla-magga* seems to be the loom on which the woollen blankets are woven. This is generally occupation of the Kurumas, probably a sub-caste among the *gollas* or shepherds.

5. *Dāṁṭu* is a Telugu word which means a group. In the present case it is a group of sheep (or *manda*).

6. *Baṁṭus* are the soldiers who are professionally recruited for the armies of the king or his subordinates. They are generally paid in kind or cash, occassionally granted lands also.

7. Meaning clear. Here the house of a merchant is taken as unit for the purpose of taxation.

8. While mentioning the oil mills it is specified that one *Gānugu* or oil-mill belongs to the *dēvara* which implies that it is not to be included for the purpose of taxation.

9. Washermen.

10. The smiths.

11. Stone-cutter.

12. The barber.

All these have to pay profession tax at the rate of two *chinnas* (per head) who takes it as profession. Or as no unit is specified in these cases it seems to be reasonable to assume that each house of the artisans is to be taken as a unit.

13. Potters have to pay at the rate of one *chinna* per wheel as tax on industry.

14. *Cherva-nīru-vidlu* are those persons who maintain the tanks and let out the water for irrigation purpose. Generally these people are allotted some lands called *dasa-vandha-mānya* or some

part of the yield on the lands.

15. Mādugulu have to pay profession tax at the rate of two *chinnas* and one *adduga* per house.

16. *Īdigas* or the toddy-tappers have to pay profession tax at rate of two *chinnas* and one *adduga* per house.

17. Salt-manufacturers. The meaning of *uppu-penamu* is not clear. Perhaps the salt manufacturers have to pay one *chinna* per each *penamu*. We have no idea as to what kind of salt was prepared in the village in those days, *chaundu uppu* or common salt?

18. *Tūmu-nyāya-ammakamu* is the sale of the right for measuring the grain in a village or market for a period of one year normally. The *vyavahāri* or purchaser of this right *(gutta-gādu)* has to pay a tax of three *addas* to the temple. These *vyavahāris* were generally *settis.*

19. The contractors of the market yard *(addavattu)* have to pay certain *(suṁka)* tax to the king out of which 2 *mādas* are to be given to the temple.

20. Those who purchase the lease of collecting *tūmunyāya* that is, the Government share of grain from the fields are called *tūmu-nyāyaṁ-vāru*. They have to pay two *mādas* to the temple.

21. The meaning of Chopparu is not clearly understood. He is perhaps the *Choppari*, who knew the various approach ways to the village and maintains them. Perhaps he might have been also granted some *vritti* or income in kind by the village.

He is like *tālāri*. It is doubtful whether such servant was appointed in every village during the Kākatīya period. As *tālari* is not mentioned among the tax-payers in the record, both the terms perhaps mean the same.

22. Land gift.

23. Out of the general tax or *ari* payable to the king one *vīsa* per each *māda* is to be given to the temple.

24. On dry lands, out of the king's share of grain one *tūmu* is to be given to the temple. This is perhaps out of every *Khanduka* or *putti* of grain collected as Government share.

25. The goldsmiths have to pay one *chinna* per furnace as tax on industry.

All these taxes are to be paid probably once in a year, as in the case of other taxes. This inscription thus enables us to know some of the minor items of taxation during the Kākatīya period. Some of the major sources of income to the royal exchequer like *Paṅgamu, Tappu, Kari, Kolchu, Pannu, Kānika, Pullari, sādamu, suṁkamu, Talāri-kānika, Pullari-kānika and darisana-kānika,* are mentioned in the Salakalavīdu epigraph of the same king datable to A.D.1317.[1]

Besides Kaṁdukūru, the find spot of the epigraph, other places mentioned in the record are the towns Anumakoṇḍa and Ōrugallu two neighbouring well known capitals of the early and later Kākatīya rulers respectively.

1. Above, volume. IV p.123.

TEXT[2]

First side

1. Svasti Śrī samasta bhuvanādhīśva-
2. ra svayaṁbhu dēva divya śrī pā-
3. da padmārādhaka Anumakoṁḍa pu-
4. ravarādhīśvara Kākatīyya Pratāpa Ru-
5. dradēva mahārājulu Ōruṁgallu
6. modali paṭṭaṇaṁbugā sukha saṁka-
7. thā vinōdaṁbuna pruttivī (pṛthvi) rājyaṁbu-
8. sēyuchuṁḍaṁgānu Svasti śrī jā-
9. takābhyudaya śakavarushālu
10. 1238 agunēṁṭṭi [a]na[la] saṁvatsa-
11. ra jyēshṭa śuddha 1 gu Kaṁdukūri Rā-
12. manāthadēvara aṁgaraṁgabhōgānaku
13. Kaṁdukūri ashṭādaśa prajānu karaṇā-
14. lunnu svāmyanumatānaṁ pannu vi-
15. ḍichiṁdi Kaṁdukūri cheṛuvula vena-
16. ka kāluvala Ūṭla[sarvvamaina]nīrunēla
17. lōnu stāna mānyāla sahitamai
18. maṟaturuna chinnaṁ Dēva brā-
19. hmaṇa vṛttulānu maṟaturu-
20. na chinnaṁ maggāna chinnaṁ māla ma-

Second Side

21. ggānanu aḍḍugu gollavāru
22. Dāṁṭunanu chinnaṁ baṁṭu
23. vāru jītānanu tala chinnaṁ
24. kōmaṭivāru iṁṭa chinnaṁ gā-
25. nlavāru gānuguna chinnaṁ dēvaganu-
26. gu okaṭi chākulavāru reṁḍu chinnā-
27. lu naḍḍugu kanumarōjulu reṁ-

28. [-] chinnālu vaḍḍagōjulu remdu-
29. [-nnā]lu mamgalōjulu reṁḍu chi-
30. nnālu kumarisāre chinnaṁ cheṟvu-
31. nīru vīḍlu reṁḍu chinnālu naḍḍugu-
32. mādigulu reṁḍu chinnālu naḍḍugu-
33. iḍagulu reṁḍu chinnālu naḍḍugu
34. uppuṁbenamuna chinnaṁ tūmu-
35. nāyaṁ ammakamu baḍini vyava-
36. hāri muyyaḍa aḍḍavatta-
37. suṁkhāla valna reṁḍu māḍalu
38. tūmunāyaṁvāru reṁḍu
39. māḍalu chopparu reṁḍu chinnā-
40. lu naḍḍugu Rudra samudramu ve-
41. naka vṛittinīrunēla irugāruṁ-
42. bāṟa maṟaturu iṁtava-
43. ṭṭu āchaṁdrārkka sthāi ai chelli-
44. di || aribaḍini māḍa vīsaṁ
45. velivolāna āyabaḍini
46. vanya tūmu agasālalu
47. kuṁpaṭiniṁ jiṁnaṁ [ll*]

Third Side

48. Sāmānyōyaṁ dharmmasētu-
49. nṛ(r)pānāṁ kālē kālē pālanl-
50. yō bhavadbhi [ḥ*] sarvvān=ētān=bhāvina.
51. ḥ pārthivēṁdrān-bhūyō bhūyō
52. yāchatē rāmachaṁdraḥ || [1*] Shashṭirvva-
53. rsha sahasrāṇi shashṭirvvarsha'satānicha
54. vasaṁti narakē ghōrē dēvadravyāpa-
55. hārakāḥ || [2*] Sva dattāṁ (ttāt)dviguṇaṁ pu-
56. ṇyāṁ paradattānu pālanaṁ paradattā
57. [pahā] rēṇa svadattaṁ nishphalaṁ bhavē-

58. t [ll] [3*] Śāstrēshu nishkṛu (kṛ)ti dṛshtā ma-
59. hāpātakinām api l dēvadravyāpaha-
60. rttu stu nishkru (kṛi)tirnnakadāchana ll [4*] svada-
61. ttāṁ paradattāṁ vā yōharē-
62. ta narādhamaḥ l prāpayatyāsu nara-
63. [ka*]ṁ svakulanyēka viṁśati ll [5*] Daśavarsha
64. sahasrāṇi svarggē tishṭ (shṭha)ti pālakaḥ
65. apaharttānumaṁtācha tānyē-
66. va narakē va (sē)t l [6*] Bhūyādayaṁ
67. bhuvanamaṃgaḷa nāma dē[dhē]yō Rā-
68. mēśvarastu hina bhūda (dha)rajā sahā-
69. yaḥ Śrī vīrarudranṛipatēraniśaṁ
70. vibhūtyai Chūḍāmaṇikrta hi-
71. māṁsu rahina bhōgaḥ || [7*]

10. THE BEZAWĀḌA STONE INSCRIPTION OF PARĀNTAKA CHŌḶA

Dr. M. Krishna Kumari

In the present paper an attempt is made to study in detail the Bezawada stone inscription of Parāṅtaka Chōḷa[1] and to discuss fully the various problems arising from this record. It has been suggested by Dr. V. Yasoda Devi[2] and late Mr. B.V. Krishna Rao[3] that the king mentioned in the inscription was Kulōttuṅga I and it was issued in his regnal year. The Government Epigraphist opined that the record was issued in the 5th regnal year of Parāṅtaka Chōḷa and in the 46th year of Śrī Permmanadidēva.[4]

Parāṅtaka Chōḷa, the son of Kulōttuṅga I by Rājēndra Chōḍi,[5] governed Āndhradēśa for a time as a Viceroy under the rule of Kulōttuṅga I, the first Chāḷukya-Chōḷa ruler. Excepting the record under study, the rest of the lithic records of Parāṅtaka Chōḷa are found at Drākhārāma, and Bhīmavaraṁ.[6]

The record under study is inscribed on a pillar of the ruined Kanakadurga maṇḍapa at the foot of the Iṅdrakīla hill at Bezawada, Krishna District, Andhra Pradesh. The record consists of 33 lines. The characters are of later Telugu-Kannada variety palaeographically assignable to 12th century A.D. The language of the record is Telugu verse and prose. *Kaṅda, vṛitta* and *gīta* meteres are used in the record. The inscription is important in more than one respect. The record does not register any gift of donation but incorporates valuable information relating to the conferring of the *raḍḍikam* of Bezawāḍa to the Māṇḍalika chiefs of Telugu-Pallava family. The inscription starts with mentioning the name of Śrī Parāṅtakadēva with his eastern Chāḷukyan epithets- Srī *Sarvvalōkāśraya* Śrī *Vishṇuvardhana mahārājulu* and *Tribhuvanachakravartin*. The 5th victorious regnal year of Parāṅtakadēva falling in the

1. *S.I.I.*, Vol. IV No. 737.
2. *J.A.H.R.S.*, Vol. XXI, p. 83.
3. B.V. Krishna Rao, *Eastern Chālukyas of Vēṅgi*, p. 464.
4. *A.R.E.* of 1959-60 p. 23
5. Cp. No.1 of 1965; N. Ramesan- *Studies in Medieval Deccan History, Copper Plate Inscriptions of the State Museum* Vol. III, 1972.
6. *S.I.I.*, Vol. IV No. 1384, 1296, 1248, 1269, 1017; E. Ind., Vol. VI p.No.219, *A.R.* No. 473 of 1893.

Śaka year 1037 (Manmatha) is mentioned. After the mānḍalika chief Bēta, Boddana is stated to have obtained the *raḍḍikam* of Bezawaḍa from the son of Rājēndra Chōḍadēva. A long *praśasti* of the Telugu-Pallavas is mentioned in the record. It starts with *sakalaparama vaṁsōdbhava, bhāradvājagōtra, khaṭvāngadhvaja, vṛṣabhalāñchana, kāñchīpuravara, pallava kulatilaka, pādāṁbujasēvita, annuvakāmakula, sāhasārjjuna, saṁgrāmarāma, chālukyānaṁkākāra, paramaṇḍala cūrakāra.* Then *mahāmānḍalika* Bhīma, the younger brother of Boddana is compared with Māṁdhāta and Yayāti in his valour.

In the second half of the record (11.24 to 33) reference has been made to the Śaka year 1046 (cf. dēvara divya sa[hasra]varshaṁbulu 46 gu śrāhi) corresponding to 1124 A.D. In that year *rājādhirāja rājāparamēśvara paramabhaṭṭāraka ravikulatilaka Satyāśraya vaṁsya Chāḷukyābharaṇa Śrī Tribhuvana Chakravartin. Śrīmatpermmānadidēva*, being pleased by the valour of mahāmānḍalika Bhīma, conferred on him the *raḍḍikam* of Bezawāḍa. In the last verse of the record some part of which is damaged, the chronogram- *rāsodadhi vāyu pathēṁdu* equivalent to Ś. 1046 (=1124 A.D.) is recorded.

Some of the titles of Parāṁtakadēva mentioned in the record under study are new and they do not figure in the other records of the viceroys. The supreme titles such as *Tribhuvana Chakravartin* and *Rājasarvajña* were assumed by him in the present grant. As none of the other viceroys of Vēṅgi assumed such significant titles and dated their records in their own regnal years as Parāṁtaka, it may be supposed that he is the heir-apparent to the Chāḷukya- Chōḷa throne.[7] The son of Rājēndra Chōḍa who conferred the *raḍḍikam* of Bezawāḍa on the Telugu-Pallava chief is identified with the Chōḷa king Rājamahēndra (A.D. 1060-1063), the son of Rājēndra II (1052-1064) by Dr. V. Yasodadevi[8]. But this identification is not reasonable. Kulōttuṅga I had the princely name Rājēndra Chōḍa; hence his son may be identified with the reigning Viceroy of Vēṅgi i.e. *Parāṁtaka Chōḷa* in whose regnal years the record is dated falling in Ś.1037 (A.D. 1115) and in Ś. 1046 (1124 A.D.) Similarly, the title *Rājasarvajña* refers to Parāṁtaka Chōḷa reigning at Jananāthapura and not to Vikramachōḷa as suggested by Dr. V. Yasoda Devi.[9]

The main interest of the record lies in the dates given therein. The year 46 is mentioned after one thousand years in the second half of the record. But it was supposed by Mr. B.V. Krishna Rao[10] and Dr. V. Yasoda Devi[11] as the regnal years of Kulōttuṅga I. The Government Epigraphist[12] identified the king mentioned in the record with Vikramāditya VI on the basis of the term Satyāśraya

7. Except Rājarāja Mummaḍi Chōḍa whose 2nd regnal year is mentioned in the Ellore Copper Plate record (*A.R.E.* 1921-22 p. 97) and the other Viceroys dated their records in the regnal years of Kullottuṅga I.
8. *J.A.H.R.S.*, Vol. XXI, p. 82.
9. *Ibid.*, p. 83.

Vamsa. But *Permmānadidēva* can be identified with the Chālukya- Chōla ruler, Vikrama Chōla (A.D. 1118-1135.) reigning at that time. Though Vikrama Chōla begins to rule the Chālukya- Chōla empire from A.D. 1118, his records do not appear in Āndhradēśa till the year A.D. 1126.[13] On the other hand, the lithic records of the period are found to be dated in the Chālukya Vikrama era.[14] This shows that during the early years of the reign of Vikrama Chōla part of Āndhradēśa was under the sway of the Chālukyas of Kalyāṇa. The epithets that the "King belongs to the family of Satyāśraya and *ravikula-tilaka*" apply easily to Vikramachōla, the son of Kulōttuṅga I, who is an eastern Chālukyan prince and the great ruler of the Chālukya-Chōla empire, than Vikramāditya VI who was never referred to in his records as *ravikulatilaka*. The name Permmānadidēva might have been the respectful term used to refer Vikrama Chōla. In the Pithapuram Pillar Inscription of Mallapadēva,[15] dated Ś.1124 (1202 A.D) the same king is referred to as Tyāgasamudra and not by his personal name, Vikrama Chōla, Moreover, if the record is dated in Kulōttuṅga I's 46th victorious regnal year, it could have been mentioned in the beginning of the record, along with the name of Parāntakadēva but not at the end of the record.

With the help of the present record and an undated stone record at Yenamalakuduru[16], Krishna District, the genealogy of the early Pallava ruler can be fixed. The present inscription provides the name of three māṇḍalika chiefs. They were Bēta, Boddana and his younger brother Bhīma. The Yenamalakuduru[17] record states that Kēta and Tammubaṁgi were the brothers and Tammubaṁgi got two sons by Bādama namely Boddana and Bhīma. The present record shows that Parāntakadēva gifted the *raḍḍikam* of Bezawāḍa of Mahāmaṇḍalika Boddana after his paternal uncle Bēta (or Kēta) in the year A.D. 1115. Subsequently, the same had been given to his younger brother Mahāmaṇḍalika Bhīma by Permmanaḍidēva, who may be identified with Vikrama Chōla in the year A.D. 1124.

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10. B.V. Krishna Rao, *Op.Cit.*, P. 464.
11. *J.A.H.R.S.*, Vol. XXI, p. 83.
12. *A.R.E.*, of 1959-60, p. 23.
13. K.A.N. Sastri, *Cōlas*, 2nd edition (revised), p. 343
14. *S.I.I.*, Vol. IV Nos. 1228, 1212. 1311, 1310. 1308, 1356, 1357, 1358; *Ibid.*, Vol. VI No. 193, 112; *Ibid.*, Vol. X, Nos. 25 and 26.
15. *Ep. Ind.*, Vol. I V. No. 33.
16. *S.I.I.*, Vol. VI No. 100.
17. *Op. Cit.*

Thus, the present record sheds new light on some of the political events that took place during the last years of the reign period of Kulōttuṅga I and the early part of the reign of Vikrama Chōḷa. The importance of the present record under study lies in the fact that, this is the earliest stone record of Vikrama Chōḷa in Āndhradēśa after the successful restoration of the country from the Chāḷukyas of Kalyāṇa, as it is dated in the year A.D. 1124. It also gives us more information regarding the prominent role played by Parāntaka Chōḷa in Āndhradēśa as the Viceroy of his father, Kulōttuṅga I, , as the inscription is dated in the regnal years of Parāntaka Chōḷa alone.

TEXT[18]

1. Svasty [|*] Śrī sarvvalōkāśraya Śrī Vishṇuvardhanamahārājulu dribhuvana chakra [va*]rti-
2. Śrī Paraṁttakadēvara pravarddhmāna vijayarājya saṁvatsaraṁbulu 5 gu srā-
3. hi sakavarshaṁbulu 1037 gu nēṁti manmatha saṁvatsarambuna rājasarvvajñu-
4. ṇḍu Jananāthapuraṁbuna rājyābhivarddhana[kōṁ] sukhaṁbuna [rā]jyaṁbu sēyu-
5. chuṇḍi tana yanvaya kāṁpulainavāri sakalaparamavaṁsōdbhava Bhāradvājagōtra [kha]-
6. tvouṁggadhvaja vṛishabha lāṁchchana Kāṁchchīpuravarē.....Pallavakulati-
7. laka pādāṁbuja sē[vi]ta annuvakāmakula.......nōḍi-
8. vaḍi sāhasārjjuna saṁgrāmarāma........chāḷukya-
9. naṁkkakāṛa paramaṇḍalachūṛakāṛa pati.....jamuṇḍai
10. na Śrīmanmahāmaṇḍalika Bōdda[na]........kallartti-
11. lō Karttipalli Yalamiṁda Bejavā[ḍa]......
12. ||[Kaṁda]|| [Rā]jēṁdrachōḍadēva tanūju......narapāla sēkha-
13. runichē rājitayasu Bētarāju......lupālu-
14. [ku] Bēta rājamahēṁdruchē nāpuraṁddara.....tā-
15. khila kīrtti[chē] Bejavāḍa raḍḍikamunu.....saluvatti-
16. pratipannikalu ||va|| Viśēsha padārtthaṁbu.....himāspadu
17. lai maṇḍalika Boddaṇḍunum dammu.....
18. [ka]ṁbu rājyaṁbu sēsi maṇḍalika Boddaṇḍu......ttikaluṇḍu
19. Vri ||Ātani tammuṇḍanvaya viyattala mitruṇḍasēsha diktaṭakhyāt yaśōrtti Bhī[ma]-
20. ṇḍu sukha sthiti rājai yabdhivēshṭhita kshmātala nāthulella narigāmpula māḍki
21. na ṭiruveṭṭa Māṁdāta Yayāti Vēṇunṛga dharmmajulaṭlati pragalbhuṁdai-
22. ||Gī|| Paramahīśulu bhaktulai baṁppaṁ banulu sēyuchuṇḍamggaṁ-dapanu-
23. rasmiyunuṁgāḍpu cho[rchchi] nachchona tanayājña so[chchi] veluṁgu bhūmiyellanu-
24. baṁggena Bhīmaṇḍēle || Svasti samastabhuvanāśraya rājādhirāja rājaparamē-

18. Text from *S.I.I.*, Vol. IV. 737.

25. svara paramabbaṭṭāraka ravikulatilaka satyāśrayavaṁ[sya] Chāḷukyābharaṇa-

26. Śrī Tribhuvanachakravartti Śrīmat Permmānaḍidēvara divya sa[hasra]varsha-

27. ṁbulu 46 gu śrāhi śrī Veṁgidēśa Chāḷukya.....kakāṟa parama-

28. ṇḍala chūṟakāra patidēva [gurudvijabhaktulaina]kuṟumaṟāja-

29. muṇḍaina mahāmaṇḍalika. Bhīma......laku mechchi Bejavāḍa-

30. raḍḍikaṁbu dayasēsina || vritta..... || raṁbulu rasōdadhi-

31. vāyupathēṁdu saṁkhyagā........=bejavāda-

32. raḍḍikam baripura Bhēdirāja Paramātmunichēṁ baḍasen- ravīndulu-

33. nu dharaṇiyunaṁburāsulu sadāgati mārggamugalgu naṁttakunu ||

11. TWO INSCRIPTIONS FROM PIṬṬAGAḌḌA

Dr. C. Somasundara Rao
&
Sri N. Markandeya Sarma

The two subjoined inscriptions come from the village Pittagadda, Chodavaram Taluk, Visakhapatnam district. The village is about 20 kms. from Chōḍavaram. The two inscriptions are written on the two sides of each pillar unearthed in course of digging near the temple of Bhīmēśvara by the local people. It may be noted that, the architectural as well as sculptural remains of this temple, were noticed by the Archaeological Survey of India.[1]

The script of the two inscriptions is in Telugu-Kannada of 11- 12th centuries A.D. and the language is Telugu prose except the imprecatory verses which are in Sanskrit. The first inscription is dated in the *Śaka* year 1003 and *Uttarāyaṇa Samkrānti* corresponding to Friday, 24th December, 1081 A.D. and the second inscription was dated in the 4th regnal year of Gaṇḍaparāja, son of Gaṇḍarāja.

The first inscription records the gift of cash *(artha)* derived out of the business establishment *(aṁgaḍam)* in the *santa-sthala* for burning two lamps to the God Kaṇḍēśvara by Bhīmiseṭṭi, son of Mēdama (va?) *aṁgaḍi* Māvenaseṭṭi for the merit of the king Kaṇḍyarāja. The said gift was placed in the custody of Kāṁpus of the *Nakara* (guild) headed by Bhīmiseṭṭi, the donor. In turn Kāṁpus of the said *Nakara* have been made responsible for the supply of ghee measuring twelve *māṇikas* as per the volumetric measure named *Purabalasimgha tūmu.* It also records the gift of lamp to the god separately. The Kāṁpus were provided with two hundred *guṁṭas* of land and six hundred *guṁṭas* of garden land in the *grāma* Māḍugula falling within the territory of the Matsya-*kula* for supply of the above stipulation of ghee for three lamps.

The second inscription records the gift of two lamps to the god Kaṇḍēśvara by Gaṇḍaparāja for the merit of his father Gaṇḍarāja. The maintenance of these two lamps was entrusted to the Kāṁpus of the *Nakara* headed by Bhīmiseṭṭi, son of Māvenaseṭṭi, the owner of Mēḍava aṁgaḍi. The

1. *Indian Archaeology- A Review*, 1961-62.

actual gift consists of the cash *(artha)* derived out of the establishment *(amgadamu)* in the market place *(santha sthala)*. The Kāmpus of the *Nakara* were made responsible for supply of ghee, for which service, they were provided with the land *(polamu)* in the *grāma* Chōdannavrōlu (details lost).[2]

The two inscriptions have identical imprecatory verses viz., the transgressor of the gift would be born as an ass twelve times, as a pig sixty times, as a dog for three hundred times, and as a vulture for one crore times. The second inscription refers to a few more imprecatory verses which acquit the sin of transgression to desecration of the holy centres like Varanasi, Gaya, Viraja and the slaughter of cows and eating of food in the skull of their eldest son.

The scribes of the two inscriptions are of Kannamāchāryya and Bētanācharyya.

These two records are the earliest among the available inscriptions of the Matsya chiefs. One of the Dakshārāma inscriptions dated Ś. 1174[3] (1252 A.D.) and the Dibbida grant of Arjuna dated Ś. 1191[4] (1269 A.D.) are hitherto considered as the earliest. But we find that, the first inscription under study dated *Śaka* 1003 is earlier than the Dakshārāma inscription.

The inscriptions under study contain almost identical *praśastis* of the Matsya family. This is important in view of the fact that, the Dibbida grant did not refer titles of the donor king Arjuna. On the other hand, the grant and the second inscription under reference inform the *gōtra* of the family viz., the Kāśyapa-*gōtra* and their descent from Nāraṁgga Maharshi unlike the Dakshārāma inscription. But the titles that appear in the two inscriptions under study viz. Mandhāsitanātha, Timira paraghōshaṇa, Pallava (Mallapa?) trinētra, Saraṇāgata vajrapaṁjara, Samastarājāśraya, Satyamārtāṇḍa, Kalikāla-dharma-Ranaraṅga Rāghava, Śrīman-mahāmaṇḍalika or Śrīman Mahāmaṇḍalēśvara excepting the one Satyamārttāṇḍa do not figure in the Dibbida grant. It is curious enough to know as to why the kings that appear in the genealogy of the Dibbida grant did not bear these titles of the family. However, it is interesting to know the historicity of the title Pallavatrinētra borne by the kings of the inscriptions under study. Line 6 of the first inscription refers to the title Pallavatrinētra borne by the king Kaṇḍyarāja. But it is clear in the second inscription, the titles 'Mallapa trinētra' borne by Gaṇḍaparāja. Pallava trinētra- the title, was used by the Reḍḍis of Koṇḍavīḍu as the sign manual. It is generally seen as of one of variants of the title viz. Pallava-trinētra or Trilōchana Pallava and Trinayana-Pallava as the name of an ancestor of many Telugu ruling royal families from about 11th century A.D. If so, could it be said that the Matsyas were connected with the Telugu-Pallavas? If such

2. The gift of lands for the maintenance of two lamps seems to have been situated in the grāmas Chōḍānnavrōlu and Chinna Chōdan[navaraṁ]. [Ed.]

3. *S.I.I.*, Vol. IV No. 1043; *ibid* Vol. VI No. 1143.

4. *E.I.* Vol. V., pp 139 ff.

a connection had existed, would not the Dibbida plates have referred to it while giving the whole ancestry of the Matsyas upto Arjuna in 1269 A.D? In the alternative, Mallappa trinētra may be considered as the proper reading of the title in the first inscription, as it clearly appears in the second inscription. We do not know whether this latter term had any significance to the defeat of the king Mallappa by the Matsya king under reference. If the said king over powered one Mallapa we may have to consider his contemporaneity with Mallapa of the Chālukya line of Piṭhāpuram. There were three kings of the name Mallapa in that family, the third having ascended the throne in 1202 A.D. according to the Piṭhāpuram pillar inscription of Mallapa.[5] Calculating backwards from Vijayāditya III, father of Mallapa III of the Piṭhāpuram line of Chālukyas, the period of Mallapa I can be placed at about 11th century A.D.

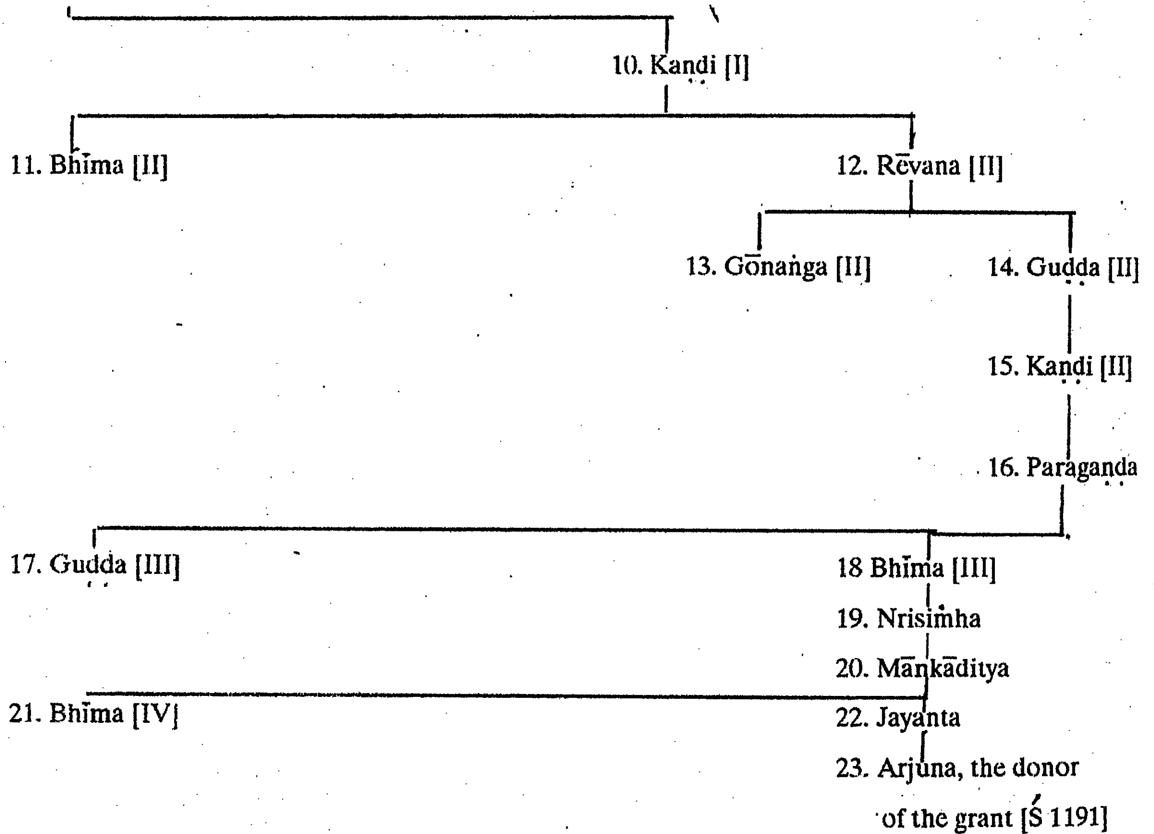
Identity of the Kings

We have to base ourselves on the long list of kings given in the Dibbida grant of Arjuna, to know the identification of Kaṇḍyarāja of the first inscription, Gaṇḍaparāja and Gaṇḍarāja of the second inscription and the origin of the name of the god Kaṇḍēśvara. The grant provides the list of the twenty two kings prior to Arjuna, the donor of the inscription.

5. *ibid*, Vol. IV, pp.229.

Genealogy of the Matsyas from Dibbida grant of Arjuna

1. Gaṅga, a younger brother of Bhīma
2. Vallabha
3. Yuddhamalla
4. Gōnaṅga [I]
5. Bhīma [I]
6. Rēvana [I]
7. Kokkila
8. Guḍḍa [I]
9. Āditya



The two kings named Kaṇḍi in the list of the grant are the 10th and 15th kings in the order of succession. The king Kandi of the first inscription dated Śaka. 1003 under study may be identified with the 15th king named Kaṇḍi II, because there is a gap of seven generations from Kaṇḍi II upto Arjuna spread over 188 years. The above identification of the kings is warranted for the name sake as well as the family connection of both the kings. Kaṇḍyarāja of the inscription cannot be identified with Kaṇḍi I (No.10 of the Dibbida grant) as the latter was removed by four more generations earlier than Kaṇḍi II.

The second inscription refers to Gaṇḍaparāja, son of Gaṇḍarāja. This order of succession is not available in the genealogy mentioned in the list of Dibbida grant. However, there are three kings of the name Guḍḍa (No. 8, 14 and 17) and one king by name Paragaṇḍa (No.16) in the said grant. It is possible that the name Guḍḍa could be a variant of the name Gaṇḍa. In such a case, the two kings of the second inscription under study may be identified with Paranganḍa (No.16) and Gaṇḍa III (No.17). The internal evidence of both the inscriptions under study viz. the donor Bhīmiseṭṭi shows that Gaṇḍa and Gaṇḍaparāja must have been very close to Kaṇḍyarāja, who is already identified with Kaṇḍi II (No.15).

The deity named Kaṇḍēsvara would highlight the fact that, a *linga* was installed by Kaṇḍi II himself.

Certain Chōḍaya of Oḍḍavāḍi[6] takes an oath of allegiance in the presence of the god Bhīmēśvara of Dakshārāma, that he would not acknowledge anybody else except Parāntaka. There are number of inscriptions of the time of Parāntaka in the same place recording the oaths of allegiance. The rule of Parāntaka as viceroy in Vēṅgi during the reign of Kulōttuṅga I is placed between 1107 and 1118 A.D. If Kaṇḍi II ruled in 1081 A.D., Chōḍaya must have been one of his successors. But the Dibbida plates do not refer any Matsya king named Chōḍaya.[7] Of Course, the Dakshārāma inscription did not call him as a Matsya king.

6. *S.I.I.* Vol. IV No. 1269.
7. The person under reference may be feudal [Ed].

TEXT[8]

I. Inscription

First Side

1. Svasti samadhigata.
2. la Matsyakulatilaka--
3. tirina ....Śrī
4. ....mahā
5. timilapaṛa-ghō(sha) ṇa-pa-
6. llava triṇētra śaraṇāgata va-
7. (jra) pa(ṁ)jjara...
8. - - -satyamārttāṇḍa kalikā-
9. la dharmmaja raṇaraṁgga-rāghava
10. Śrīman maṇḍalika Kaṇḍyarājula
11. Saka varashaṁbulu 100[3]ṇḍagu-
12. nēṁti yuttarāyaṇa sa(ṁ)krā-
13. ṁti nimittamuna Mēḍama(va?)ya-
14. aṁggaḍi Māvenaseṭṭi koḍuku
15. Bhīmseṭṭi nakaramunaku-
16. vīribērana-kāṁpulaku
17. mēḍaṁgaḍamu saṁtastalā-
18. na yartthamu nuḍivi yicchi-
19. ṅa Śilāśāsanamu Vīrichē-
20. yaṁgala paḍi yiṁdula Śrī Ka-
21. ṇḍīśvara-mahādēvaraku nakha-

---

8. From the inked impressions.

22. ṇḍavartti diviyalu roṁ(reṁ)tiki ni-

23. vēdya parabala-siṁgha-tūmuna-

24. ṁ badiroṇḍu(reṇḍu)mānikalu nēyi-

25. yāchaṁdrākkamuṁ bōyaṁga-

26. la ....yekālamu nēṁṭa-

27. ....vaccina matsyakulamu

Second Side

28. nēla lōpalana

29. māḍugu(la)ḷo nēla

30. yim damaku dharmmu

31. vugāṁ bōyaṁgala

32. diviyaku ninnū-

33. r̤u guṁṭalu nēla-

34. yiṁgā nār̤u nū-

35. r̤u guṁṭa (tōṭa?)

36. lu nēla-

37. yichitimi yī-

38. bhūmi sēsi kuḍi-

39. chinavāra yimmū-

40. ṇdu diviyalaku

41. nēyi saṛiyiṁppa-

42. ṁgalavārugā nī na-

43. karamunakuṁ gā-

44. raṇamu lēdu [||]

45. Vālagrasanna

46. tri sahasrāṇi

14. va aṁggaḷi Māvenaseṭṭi koḍuku
15. Bhīmiseṭṭi berasina Na-
16. karamunaku niṁdula kāṁpu-
17. laku nicchina śilāśāsanamu mā-
18. taṇḍri Gandarāju sēta
19. ma (mē)ḍa(va)ṁgaḍamu-
20. na sa(ṁtta)si(stalamu)lōni arttha-
21. munu dīviṁchikoni dāni
22. (ki)ṁgā Śrī Kaṇḍēśvara
23. ṁahādēvaraku ro(re)ṇḍakha-
24. ṇḍavartti diviya-
25. lu vōyaṁ galavā-
26. rayina ā diviyaluṁ dha-
27. rmmaṁ Chōḍannavrōli Vo-
28. lamuna chinna Chōḍa-

Second Side

29. na rājukuṁ -- dharmmu vi(yī)
30. mmaryyādaya sariyiṁppa-
31. ṁggalavāru sariyiṁpa-
32. nivāru Gaya Virāja Ma-
33. hēṁdrāmula laksha sāsi(ra)ka-
34. vilalaṁ jaṁpinavāru
35. Pedda koḍuku kapālamu-
36. naṁ guḍichinavāru bā-
37. narāsi vrachchinavāru [| |]
38. [ki]śōram vālāgra śata saha-

39. sra nirmmālyaṁ pibatēṁdri-

40. paḥ kharō dvādaśā janmāni

41. shaṣṭi janmāni sūkara

42. 'svānūnāṁ 'sata janmā(ni)

43. Kōṭijanmāni vāya-

44. saḥ | | mā yī dharmmu[vu]

45. vichchinna paḍakuṇḍa ne-

46. vvarēni naḍapinavāri

47. ki nēnu mrokkiti [| |]

48. Likhitaṁ Bētanā-

49. chāryya [| |]

12. INSCRIPTION OF KHĒMIDĒVA FROM ĀLUR

Dr. S.J. Mangalam

This extremely damaged inscription is found on a sandstone slab near the Siddha Rāmalingēśvara maṭha in the fort area of the town Ālūr, headquarters of taluk, Kurnool district. I am grateful to Dr. V.V. Krishna Sastry, Director of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad, for permitting me to edit it. Dr. N. Mukunda Rao, Chief Epigraphical Officer, Department of Archaeology and Museums, Hyderabad, has not only provided the best estampage possible but also helped towards its final and correct decipherment for which I am profoundly indebted to him.

The inscription is in Kannada script and language of the 16th century A.D. It consists of sixteen lines of writing of which the last three lines, giving the information about the gift, are not at all legible. It is dated in Śaka 1449, Sarvvajit, Āśvayuja śu.15 which corresponds to Wednesday, 9th October 1527 A.D.

The object of the inscription is to record the gift of land measuring three mānas in the grāma of Ādavāni to the god Siddhidēva of Ālūru towards the daily rites by Bāvi (Bāli) Liṁgaṁnna Vodayaru of Ādavāni (modern Ādōni) in the service of Khēmidēva who was a follower and disciple of Śaiva Āchārya Siddha Bhikshāvritti Ayyanavāru.

In this context it is worthwhile to note that a certain Kēmidēva is known from the Śrīśailaṁ plates of Śāntaya Liṁga[1]. This Kēmidēva is stated to be the progenitor of the family of the donor of the Śrīśailaṁ grant, Kumāra Liṁgayya whose great grandfather was called Kēmidēva. While this grant is dated Śaka 1428, the present inscription from Ālūr is dated Śaka 1449. This short span of time indicates that Kēmidēva (II) mentioned in this record is the son and successor of Kumāra Liṁgayya of

1. Venkataramanayya, N. 1969, Śrīśailam plates of Śāntaya Liṁga, *Epigraphia Andhrica* Vol.I. p.44 ff.

the Śrīśailaṁ plates. It is known from these two inscriptions that the descendants of Kēmidēva (I) were the hereditary agents (ajñādhārigaḷu) of Siddha Bhikshāvritti Ayyanavāru, the pontiff of the Vīraśaiva maṭha at Śrīśailaṁ.

The importance of this inscription lies in the fact that it clearly points out the flourishing condition of the Vīraśaiva cult propagated by the zealous patrons like Kēmidēva. From the Śrīśailaṁ plates and the present record as many as five generations of this family are known, namely Kēmidēva (II), his father Kumāra Liṁgayya, grand-father Śāntaya Liṁga, great grandfather Vīrayya and great grandfather Kēmidēva (I). They were holding fief over this region under the Vijayanagara rulers and as such their profession of Vīraśaivism had great impact on the masses.

The deity Siddhidēva of Ālūru is known today as Siddha Rāmēśvara. The inscription thus traces the antiquity of this religious complex as well as that of the town Ālūr.



Āluru Inscription of Khēmidēva

TEXT[2]

1. Svasti Śrī Jayābhyuda-
2. ya śālivāhana śakha(ka) Varuśa 1449
3. neya Sarvvajitu saṁvatsarada Ā[śva]-
4. yu[ja] śu 15 lu Svasti samasta praśasti
5. mūlādhārakarāda Sid[d]ha Bhikshāvṛitti
6. ayyanavara ājñādhārigaḷu
7. Khēmidēvarayyaṁ vikhyāta-
8. vōdara kāryyaka karta śrīma[t] Āda-
9. vāniyagaṇa Bāv(l)i Liṁgaṁṇṇa vo-
10. ḍayaru Ālūra Sid(d)hidēvarige māḍida
11. [Āda]vēniya mōḍuvarttane māṇau Siddhadēvara
12. dīpārādhanage samarppisidau yadōkta
13. aruva(ta)ppidarū Sivāchāra kālādintu
14. dēvalōka.... vibhūtí rudrāksha
15. gavodaru rakta tthapaṁtti pādārchaṇage..
16. taṁdukoṭṭa dhaṁrmma (dharmma) śāśvataḥ ||

---

2. From the inked impressions.
3. Reading doubtful. Could it be sahōdara? [Ed]

47. ni(r)mmalaṁ pibatēṁdri

48. pa(ḥ)Kharō dvādaśa janmāni

49. shashṭi janmāni sūkara śva-

50. nūnaṁ śata janmāni kō-

51. ṭijanmāni vāyasaḥ [| |]

52. mā yī dharmmamu vicchinna-

53. paḍakuṇḍā nevvarēni

54. naḍapina vārikiṁ nē-

55. nu mrokkiti (| |) Liki(khi)taṁ

56. Kannamāchāryya [| |]

II. Inscription

First Side

1. Svasti samadhigata nirmma-
2. la Matsyakulatilaka ma-
3. ṁdāsita -nāda(tha?) Kāsya(śya)pa gō-
4. tra Nāraṁgga mahārishya(rshyā)nva-
5. ya timila para-ghōshaṇa
6. Mal(lla)pa triṇētrā saraṇā(ṇā)gata
7. vajrapaṁjara samasta ra(ra)jā-
8. śraya satyamārttāṇḍa kalikā-
9. la dharmmaja[raṇa]raṁgga rāghava
10. Śrīman-mahāmaṇḍalēśvara Gaṁ-
11. ḍdapa rājula pravarddha-
12. māna vijayarājya saṁvatsa-
13. ramulu nālagu śrāhi Mēḍa-

TEXT

1. Parīdhāvi saṁvatsara Āśvija.....
2. Svasti[1*] Śrīparuvata Śrīsvayaṁbu Śrīliṁgga chakra[vartti]
3. Śrī ma(ṁ)nmallikārjuna mahaliṁga[deva] di[vya] Śrīpādapadmā- rādhakula-
4. yina Śrī kayilāsaṁ mīṁdi dēva pṛthvi mahāmaha(ṁ)ttumukhya
5. mayina Siddhabhikshāvṛitti ayaṁ[ga]ri ājñadhārulayina [Kē [mi]-
6. dēvani Sāṁtayagāru Tāḍiparati Rāmayaliṁggamunu
7. pūjasēsi daṁḍaṁ samarpiṁchinū peru[guṁ]nu dēvuniki noka paḷe[ya]-
8. ṁ naḍachē aṭugānu kaṭada sēsi taṁmaḷa chiruchila Rāma[jī]la
9. gāriki yichina dharma śāsanaṁ Śrī Mallikārjunadēvuniki [a]mru-
10. tapaḷakuṁ chellē yiruvuṭi varivittanālu vāre polamuṁnu mēmu mā-
11. [ku]ṁ buṁ[ṇe]ṁgā Tāṭipariti Rāmayadēvuniki nitya kṛtyamai māpēriṭanu
12. voka avasarapaḷeṁ nayivēdyaṁ sāgē aṭugānu kaṭaḍa sēsi āyiruvuṭi
13. varivitulu vārē polamu(ṁ)nnu yistimi[|*] gāna mīru dīna pratini tapakuṁḍānu
14. mākuṁ buṇyaṁgāṇu Rāṃayadēvaraku voka [pa]ḷeṁ kaṭṭaḍa nayivedyaṁ tappaku-
15. ṁḍānu sēyi(ṁ)stu(ṁ)nnu āpolaṁ mīru vyavasāyaparachu konēdi [|*] yī-
16. dharmmaṁ tappakuṁḍānu yella kālamu(ṁ)nnu sāgi(ṁ)stimi [|*] gāna yiṁduku yēmiṁ-
17. ni vichāriṁchaka āpolaṁ vyavasāyaparachukonēdi[|*] āchemdrarkka stāyi ayi-
18. [naḍachē]aṭugānu dhārāpūrvakaṁ sēsi istimi[|*]gāna iṁdu......

14. TIRUMALARĀYASAMUDRA GRANT OF VEṆKAṬAPATIRĀYA, ŚAKA 1513

Dr. N. Mukunda Rao

The estampages of the subjoined inscription are taken recently when Srī S. Krishnamachari, Teacher, Peddagudem, Wanaparthy taluk, Mahaboobnagar District visited the Eqigraphy Section, Department of Archaeology and Museums with the set of plates. The set was returned to the said owner after done with. The set consists of five plates each measuring 26.05 cms. by 19.00 cms. with ring and seal. The seal bears the emblem of *Varāha,* the *lāṅchchana.* The rims of plates are raised obviously for the preservation of writing. The plates are in good condition.

The script is Naṅdināgari of the period, to which the record belonged except the sign manual Srī Veṅkaṭēśa which was written in the Telugu-Kannada characters. The language is Sanskrit except the *birudas* which are Kanarese in nature. There are altogether fiftyone Sanskrit verses in different metres and run over 182 lines of writing. On the top of each plate there is the Telugu numeral. The front side of the first plate and the second side of the last plate are left blank.

The inscription begins with salutation to Śrī Veṅkaṭēśa, the feet of Rāma, Vishvaksēna, Varāha and the Moon. The mythical genealogy of the Āraviḍu dynasty is given in the first five customary verses beginning from Moon to Parīkshit. In the succeeding verse six, the successor of Naṅda, the eighth in descent from Parīkshit; Chalikka, the ninth from Naṅda; Rājanarēṁdra, the seventh from Chalikka; Bijjalēṁdra from Rājanarēṁdra, Vīra Heṁmālirāya the third from Bijjalēṁdra are referred. Sōmidēva, son of Tāta Pinnama in verse 7 is said to have taken possession of seven forts from his enemies in a single day. His son was Rāghavadēva. The succeeding verse i.e.8 mentions Pinnaṁa, the Lord of Āravīdu. His son Bukka is credited with firmly installing Sāḷuva Nrisiṁha on the throne. Verse 9 says that Bukka married Ballāṁbikā. Verses 10 and 11 speak about his son Rāṁarāja, a great devotee of the Lord Vishnu, who defeated *Sapāda* and took Avanigiridurgam. Verse 12 speaks about his poisoning at the Kaṁdanōlidurggam by his relatives but by the grace of Lord Vishṇu he was saved. Verse 13 speaks about Rāmarāja, who married Lakkāṁbikā. Verses 14 and 15 speak about the birth of Śrī Rāṁgarāja who married Tirumalāṁbikā and their sons were Tirumalarāya and Veṅkaṭādri. Verses 16 and 17 speak about the good qualities and military exploits of Rāmarāja which include

among others, the killing of certain *sakala kaṁṭaka* in battle *(samiti)*. Verses 18 and 19 praise Veṅkaṭādri. Verse 20 speaks about the great military prowess of Tirumalarāya, one among the three sons of Śrī Raṁga, who alone succeed to the throne. Verses 21 and 22 speak about his pilgrimages and benefactions. Verses 23 and 24 speak about the conquest of Śrī Raṁga II, son of Tirumalarāya and Veṅgaḷāṁba *viz.*, capture of the forts of Chaṁdragiri, Koṁḍaviḍu and Vinukoṁda while staying at Udayagiri and ruling the earth from the capital Penugoṇḍa. Verse 25 speaks about Śrī Raṁga's coronation ceremony and praises. Verse 26 speaks about the death of Śrī Raṁga II. Verses 27 and 28 speak about the succession of Veṅkaṭapati Śrī Dēvarāya and the performance of his coronation ceremony by the family preceptor Tātayārya and his conquest of Yavaṇas *i.e.* Muhammadans. Verse 29 speaks about the names of his queens *viz.* Veṅkaṭāṁba, Rāghavāṁba, Peda Ōbamāṁba and Krishṇamāṁba. Verse 30 speaks about the defeat of Mahammadasāhu, son of Malikibharāmu (i.e. Muhammad Shah, son of Malik Ibrahim). The *birudas* of Venkaṭapatirāya, the donor are enumerated in verses 31 to 42. The *birudas* are identical with those already known in the grants[1] of the king and with those in the Arivilimangalam grant[2] of Śrī Raṁga II, his brother dated Saka 1499. When Veṅkaṭapatidēvarāya assumed sovereignty, the Paṁnagamaṁḍala was relieved of its burden and consequently it, having assumed the shape of *Vrishaśaila*, is overpaying the god Veṅkaṭāchalapati (Veṅkaṭādrīśvara) to grant him long reign. He, comparable to the ocean in profoundity of his learning, was the only excellent conqueror of the *Chaurāsidurga*. He terrified hostile kings of the quarters, a favourite of Sārṅgadhara and was the destroyer of his enemies. He earned the title *Mamnyaragaṇḍa*, *Chaṇḍimaśāli Gaṇḍaragūli* and *Manyapuli* because of his military prowess.

His capital to the empire namely Āraviḍupura as said in the grant, is just like the central gem of neckace. He was broad armed and a boar to the earth. He was Rāmachaṁdra in battle and was called *Nānāvarna Śrī maṁḍalika gaṁḍa*. He was the foremost of kings of the race of Atri, was styled *Rāyarāhutta Vēśyaika Bhujaṁga* and *Oddi[ya]rāyadiśāpaṭṭa*; his cheeks resembled moon; was called *Bhāshagetappuvarayara-gaṇḍa*; was the Rajādhirāja, was entitled Mūrurāyaragaṇḍa. He was the protector of the good and destructor of the bad and averse to the wives of others. He was waited upon by the kings of Kāṁbhōja, Bhōja, Kaḷiṁga and Karahāṭa with folded hands. He having won the throne of Karahāṭa by the power of his arm, was ruling the earth from Sētu to Himādri. The date of the record, expressed in the chronogram *Guṇa-iṁdu-bāṇa-bhū*, is the Śaka year 1513, cyclic year *Khara, Jyēshṭa dvitīyavāra* (11.100-101). The corresponding English date would be Friday, 14th May, 1591 A.D.

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1. The other grants of this king are: The grants of Veṅkaṭapati, Ś. 1535, *E.I.* 13 p. 23 ff; Dāḷavāyi Agrahāram grant, Ś. 1508, *E.I.* 12 p. 159 ff; Padmaneri grant, Ś. 1520 *E.I.* 16 p. 296 ff; Vēllangudi grant, Ś. 1520, *E.I.* 16, p. 298 ff, Vilapakkam grant Ś. 1523. *E.I.* 4, p. 269 ff; Mangalampad grant No. D. 1 Vol. I. No.6 p. 25 ff; Kandukūru grant Ś. 1535, *E.I.* 19; Pendekallu grant, Ś. 1518, *E.A.*V. p. 115 ff.

2. *E.I.* XII, p. 340 ff.

The record belongs to the reign of Veṅkaṭapatirāya II, of the Fourth dynasty of the Vijayanagara and was issued by the king from Kāñchi standing on the banks of the river Vēgavatī. The object of the record (11.101-120) is to register the gift of the grāma Śrīṅgimala alias Tirumalarājasamudra as the *Sarvvamānya agrahāra* situated within the *Pontapiṅṭasaṁsthāna* in the Udayāchalarājya. The said *agrahāra* is surrounded by the *grāmas* named Ōbili, Siṁgareḍḍipalli, Verlacherla and Poldalūr. The main recipient of the said gift is Yatirājjiyyaguru, son of Koṁḍayārya and grandson of Tirumalārya of the Bhāradvāja-*gōtra* and Yajuśśākha. The gift was made by the vassal Maṭli Anaṁta, son of Yalla (Yallamahikānta) at the instance of Śrī Tārānātha of the Kāśyapa-*gōtra*. The said donee was well versed in the teachings of the great Vaishṇava Pontiff Rāmānuja (cf. *Rāmānujīyyar=ādyanta rahasya pāyinē*, 11.105, 106)

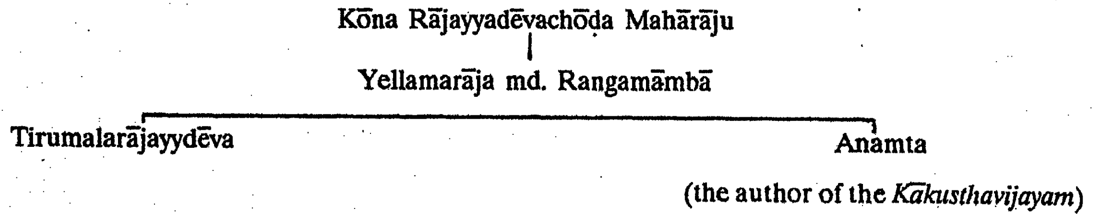
The genealogy of Tirumalarāya given in this grant agrees with those versions given in the Koṇḍyāta,[3] the Kallakuṛsi,[4] the Kuṇiyūr,[5] the Viḷapākkam[6] and the Dalavāyi agrahāram grants[7]. Like the last two grants, the present grant mentions Raṅga II and Veṅkaṭapati as the sons of Tirumalarāya omitting Rāma III and Raghunātha, who figure in the Koṇḍyāta grant. We know from the Viḷāpakkam grant dated Śaka 1523 that Venkaṭapatidēva had five queens; of these queens Veṅkaṭāṁba, Rāghavāṁba, Peda Ōbamāṁba and Krishṇamāṁba are mentioned in the present grant. Mention was not made of the fifth queen Koṇḍāṁba in the present grant and it appears that perhaps VeṅkaṭapatiII married the said queen between Śaka 1520, the date of the Padmānēri and Vellanguḍi grants and Śaka 1523, the date of the Viḷāpākkam grant.

The record is interesting in as much as it introduces the vassal Maṭli Anaṁta, son of Yella making the gift of a *sarvamānya agrahāra* to Yatirāja guru and other Brāhmaṇas, when the king Venkaṭapatirāya II was staying at Kāñchī at the instance of Śrī Tārānātha. The said vassal family is also known through some of the inscriptions found in the Cuddapah District. A record[8] dated Śaka 1473, *Pramōda ba.* 30 coming from Pondalur, Rajampet taluk, registers the gift of land in the *grāma* Siṅgamāla in the Siddhavaṭam-Pottapināṭi-sīma to the God Varadarāja perumāḷ by Maṭli Tirumalarājayyadēva Mahārāja, son of Yellamarāja and grandson of Kōna Rājayyadēva Chōḍa Mahārāja. Another record[9] from Gurrampadu, Cuddapah Taluk dated Saka 1500 and of the reign of

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3. *I.A.* XIII p. 125 ff.
4. *ibid.* XIII, p. 153 ff.
5. *E.I.*3 p. 236 ff.
6. *ibid* 4, p. 269 ff.
7. *ibid* XII, p. 159 ff.
8. *Epy. Coll.* A.P. No. 129/68.
9. *Epy. Ser.* No. 15 (1981)

Śrīranga I mentions Tirumalarāja, son of Yallamarāju and grandson of Maṭli Kōnamarāju. From Śiriyavaram, Rajampet Taluk, Cuddapah District another record[10] dated Śaka 1504, *Chitrabhānu, Āshāḍha su.* 15 records the grant of *daśavandhamānya* for the excavation of a cannal in Śiriyavaram located in the Siddhavaṭam-sīma belonging to the Udayagiri-rājya by Matli Anaṁtarājayadēva Chōḍa Mahārāja. The Siddhavatam inscription[11] dated Śaka 1527 states that Maṭli Anaṁta, son of Ellamarāju and Ramgamāmbā constructed the fortifications around the town of Siddhavatam, which had been captured by his father, after defeating in battle the chief Kondrāju Tirupatirāju. Anamta, who belonged to the Dēvachōḍa family claims descent from the solar race. These lithic records and the grant under study together would enable us to formulate the genealogy of the Maṭli chiefs as follows:



The following names of the *grāmas* figure in the grant and are identifiable with the names of the villages of the Pullampet (present Rajampet) Taluk of Cuddapah District which borders the Udayagiri Taluk of the Nellore District as given in the list of villages in the Madras Presidency, year 1908, p. 122. Śriṅgimala, the gift *grāma* with Śiṅganamala; Pontapi with Pottapi; Ōbili with Ōbali; Siṅgāreḍḍapalli with Siṅgareḍḍipalli; Verlacherla with Velagacherla and Poldalūr with Pondalūru. Udayagiri is the same as present Udayagiri the headquarters of taluk, Nellore District.

The composer of the *Śāsana* is Kṛishṇakavi, son of Kāmakōṭi and grandson of Sabhāpati. The scribe is Gaṇapaya, son of Vīranamahāchāryya.

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10. *Epy. Coll.* A.P. 132/1968.
11. *E.I.* Vol. 37, p. 103 ff.

Following is the list-showing the number of donees with their respective shares in the agrahāra

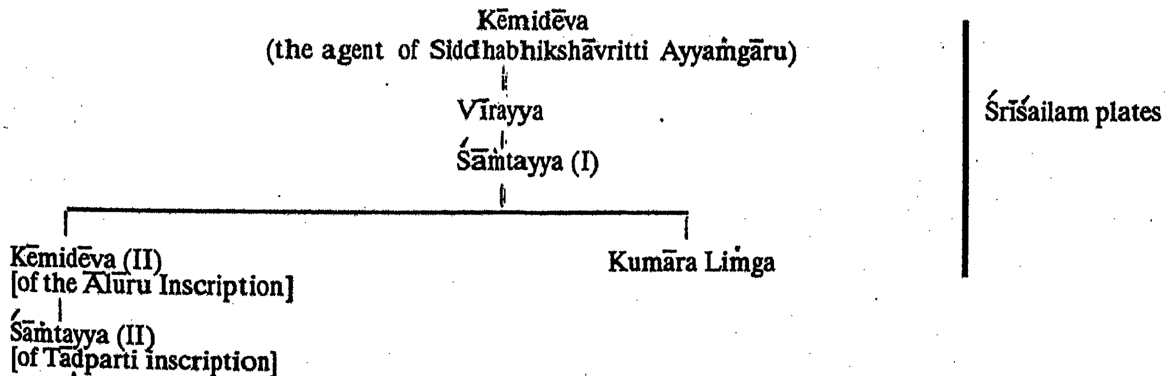
Sl.No.	*Name of the Donee.*	*Father of the Donee*	*Sākha*	*Gōtra*	*No.of vrittis*
(1)	(2)	(3)	(4)	(5)	(6)
1.	Yatirāju	Komḍaya	Yajus	Bhāradvāja	13
2.	Āchijiyya	...	Yajus	Pamna	
3.	Kēdāra	...	...	...	-5 kumṭas
4.	Vemkaṭabhaṭṭar	...	Yajus	Haritasa	4½
5.	Vemkaṭāryya	Timma	...	Parāśara	4
6.	Śītāpati	Janārdana	...	Haritasa	4
7.	Vemkatāryya of Rāmgi Kalvalapalli	...	...	Śrīvatsa	3
8.	Rāma of Rāmgi Kalvalapali	...	...	Śrīvatsa	3
9.	Vemkaṭāryya	Śathakōpayyajñō Jīyyar	...	Bhāradvāja	3
10.	Yatirāja	Periyamṇa	...	Bhāradvāja	3
11.	Saṭhakōpaya	Narasimga	...	Kutsa	3
12.	Jiyya Appana	Rāmaya	...	Śrīvatsa	3
13.	*Guttimukkula* Appāryya	Gōvimda	Yajus	Kāśyapa	2
14.	Bāla Narasāryya of Kalvalapalli	...	Yajus	Śrīvatsa	2
15.	Rāmānuja	Karuṇākara	Yajus	Kāśyapa	2
16.	Yatirāja	Tirumala	...	Sathamarshana	2

(1)	(2)	(3)	(4)	(5)	(6)
17.	Appagāru Raṁgo	Rāmaya	...	Kauśika	2
18.	Dūpāṭi Chaṁna	...	...	Lōhita	2
19.	Appayagā*ru*	...	...	...	2
20.	Guṁḍa	...	...	Maitrāvaruṇa	2
21.	Jībaṁta	Nārāyaṇa	...	Śrīvatsa	1/2
22.	Śrīraṁga Kṛishṇayārya	Mādhava	...	Kāśyapa	1 ½
23.	Timmaya	Koṁdaya	...	Śrīvatsa	2
24.	Raṁgayāryya, the *bhūrakshaka*	...	...	Śrīvatsa	2
25.	Lakshmaṇa	Rāghava	...	Haritānvaya	2
26.	Tirmala	Veṁkaṭāryya	...	Kāśyapa	2
27.	Anaṁtāḷvāru	Chokka	...	Śrīvatsa	1
28.	Appaya	Nārāyaṇa	...	Kauśika	1
29.	Raṁgaya	Siṁgaraiyya	...	Maudgalya	2
30.	Darśśani Raṁgayya	...	...	Parāśara	2
31.	Nammāḷvāru	Rāmānuja	...	Gārggīyya	1
32.	Chennāryya	Timmāryya	...	Śrīvatsa	1
33.	Timmaya	Siddapa	...	Maitrāvaruṇa	1
34.	Śaṭhakōpaya-*gāru*	Tirumala	...	Kāśyapa	1
35.	Chiṁnaya, the *sthala karaṇa*	Che[nna*]	...	...	2

13. A NOTE ON THE ĀLŪR INSCRIPTION

Dr. N. Mukunda Rao

The inscription from Tādiparti dated in the cyclic year Parīdhāvi, Āśvija....referring to Kēmidēvani Śāṁtayya, the ājñādhāri of the Siddhabhikshāvritti ayyaṅgāru (*S.I.I.*Vol.IV No.799) records the gift of land towards the daily rites of the god Rāmayaliṁga of Tāḍiparti. This inscription seems to throw some light on the genealogy of Kēmidēva of the Āluru inscription dated Śaka 1449. There are two possibilities in the identification of this Kēmidēvani Śāṁtayya viz. that if the cyclic year Parīdhāvi falling in the Śaka year 1414 is taken as a reference to the earlier date of the senior members, namely Kēmidēva, Vīrayya, Śāṁtayya and Liṁgayya of the Śrīśailaṁ plates dated in the Śaka year 1428, then Śāṁtayya son of Kēmidēva of the Tādparti inscription could not be Śāṁtayya, grand son of Kēmidēva and son of Vīrayya. The other, that is if Śāṁtayya son of Kēmidēva of the inscription is under reference as considered, the same as Kēmidēva II son of Kumāra Liṁgayya as proposed by S.J. Mangalam, then Kēmidēva II brother of Kumāra Liṁgayya may be taken as the father of Śāṁtayya II the donor of the gift in the cyclic year Parīdhāvi falling in the Śaka year 1474. The latter proposition seems to be more probable. The combined genealogy of the persons appearing in the three inscriptions is as follows:



(1)	(2)	(3)	(4)	(5)	(6)
36.	Dakshiṇāmūrti and An̄maya Pāṭhi	...	...	shōḍaśāṁśaṁ	Vrittipāda $\frac{15}{64}=\frac{1}{4}$
37.	Karuṇākaranaṁdana	...	Yajurvēdi	Bhāradvāja	
38.	Vemgala, devotee of Krishna	Tippārya	Asvalāyana	Agastya	aṣṭāṁsa tritayaṁ
39.	Bāla Raghupati	...	...	Bhāradvāja	$\frac{15}{32}$
40.	Timmaya, Poldalūr Nāraya, Bollamarāt, Tirumala and Liṁgappa of Kaṁdala [Vaṁśa]	...	...	...	shashṭēkapāda $\frac{15}{64}=\frac{1}{4}$
41.	Gōvindappa, Mākarāju Krishnaya, Yellaya and *Kuṁpaṭi* Gōpaya.	...	...	...	chatvārēshu arddha $\frac{19}{128}$
42.	Chemnakēśavadēva, Mallikārjuna Mahesvara	Temples	...	...	$\frac{19}{256}$
43.	Vāmana Mūrti	...	...	...	$\frac{19}{256}$(3 vrittis)
	[N.B:- The items from No. 36 to 43 are equal to 1 ¼ *vrittis* according to the shares shown against each name]			Total: 83 *Vrittis* (81¾+1¼)	

The list of the families of composer and scribe together with their ancestry

	Reference	*Composer*	*Scribe*
	(1)	(2)	(3)
1.	One of the two grants dated Śaka, 1508 (*E.I.* 13, p. 231)	Sabhāpati Kāmakōṭi Kṛishṇakavi,	Gaṇapaya Vīraṇa,
2.	Dalavāy *Agrahāram* grant dated Śaka. 1508 (*E.I.* 12, p. 159 ff)	Sabhāpati Kāmakōṭi Kṛishṇakavi,	Gaṇapaya Vīraṇa,
3.	Present grant dated Śaka, 1513	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapaya Vīraṇa,
4.	Pendēkallu grant dated Śaka, 1518 (*E.A.* Volume. V. P. 115 ff.)	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapaya Vīraṇa,
5.	Padmanēri grant dated Śaka. 1520 (*E. I.* 16.p. 296 ff.)	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapaya Vīraṇa,

(1)	(2)	(3)
6. Vellaguḍi grant dated Saka, 1520 (*E. I.* 16, p. 298 ff.)	Sabhāpati Kāmakōṭi Kṛishṇakavi	Gaṇapayya Vīraṇa,
7. Vilāpāka grant dated Śaka, 1523 (*E. I.* Vol. IV, p. 269 ff.)	Sabhāpati Kāmakōṭi Rāmakavi,	Gaṇapaya Vīraṇa Kāmayya,
8. Maṁgalampād grant dated Śaka, 1524 (*N.D.I.* Vol.I p. 25 ff.)	Chidaṁbarakavi Sister's son of Śivasūrya	Gaṇapaya Vīraṇa Kāmaya,
9. One of the two grants dated Śaka, 1535 (*E.I.* 13, p. 235 ff.)	Chidaṁbarakavi Sister's son of Śivasūrya	Gaṇapaya Vīraṇa Kāmaya,
10. Kaṅdukuru grant dated Śaka, 1535 (*E.I.* 19, p. 89 ff.)	Chidaṁbarakavi Sister's son of Śivasūrya	Gaṇapaya Vīraṇa Kāmaya,

TEXT[1]

I. Plate

1. Śrī Veṅkaṭēśāya namaḥ | [2]yasya saṁparkapuṇyēna nāri-
2. ratnam=abhūt=silā[3] | yad=upāsyaṁ sumanasāṁ tad-vastu dva[ṁ]dvam=āśra-
3. yē | [| *] [2]Yasya dvirada-vaktrādyāḥ pārishadyā[ḥ] Paras=sa(śśa)taṁ(m) | vighnaṁ
4. nighnaṁti bhajatāṁ Vishvaksēnaṁ taṁ=āśrayē | [| *] [2*] [2]Harēr=līla vārā-
5. hasya daṁshṭrādaṁḍas=sapātuvaḥ | hēmādrikalaśā yatra dhātrī-
6. chchatra śrīyaṁ dadhau[4] | [| *] [3*] [2]Jayati kshīrajaladher=jātaṁ savy=ēkshaṇaṁ Harēḥ | ā-
7. la[m]banaṁ chakērāṇāṁ=amar-āyushkara[ṁ] mahaḥ | [| *] [4*] [5]Pautras=tasya Purūravā Budha su-
8. tas=tasy=Āyur=asy=ātmajaḥ | saṁjagñē Nahushē Yayātir=abhavat tasmāch=cha-
9. Pūrus=tataḥ | tad vāṁśē Bharatē babhūva nṛipatis=tat=saṁtatau Śaṁtanus-tat-turyō
10. Vijayōbhimanyur=udabhūt=tasmāt=Pari(ī)kshit=tataḥ | [| *] [5*] [6]Naṁdas=tasy=āshṭame=bhū-
11. t=samajani navamas=tasya rājñas=Chalikka kshmāpas=tat=saptama[ḥ*]Śrīpati-ru-
12. chir=abhavad=rāja pūrvō narēṁdraḥ | tasy=āsīd=Bijjalēṁdrē dāśanaa iha nṛi-
13. po Vīra Heṁmālirāyas[7]=tārtī=ekō[8] Murārau kṛita nadi(ti)r=udabhūt=tasya
14. māyāpurishaḥ(śaḥ) | [| *] [6*] [9]Tat=turyō=jani Tātapinnama mahīpāḷō nij-ālōkana-
15. trast=āmitra-gṛṇas=tatō-jani haraṁ(n)durgāṇi sapt=āhitāt | anha (aḥna)ikē-
16. na sa Sōmidēva nṛipatis=tasy=aiva jagñē sutē vīrō Rāghavadēva-
17. rāḍ=iti tata[ḥ*]Śrī Pinnamōbhūn(nn)ṛpaḥ | [| *] [7*] [10]Āṛavīṭi- nagarīvibhō[r=a]bhūd=asya Bu-

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1. From Estampages prepared in the Office.
2. Anushtub
3. Read *abhūch=chhilā*
4. This verse is omitted in one of the two grants of Venkata I dated S. 1508, *E. I.* 13, p.226.
5. Śārdūlavikrīdita.
6. Sragdharā.
7. Doubling of the *aksharas mma* seems unnecessary.
8. Read sutartipurveka.
9. Śārdūlavikrīḍita.
10. Rathōddhatā.

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : First Plate

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Second Plate, First Side

18. kka dharnīpatis=sataḥ | yēna Sāḷuva-Nṛisiṁha rājyam=apy=ēdhamāna-

19. mahasā sthirīkṛitam | [| *] [8*] [11]Svah kāminī[h*]sva-tanu- kāṁtibhir=āksha(kshi)paṁtiṁ

20. Bukkāvanīpa-tilakō-budha-kalpa-śākhī | Kalyāṇinīn Kamalanā-

21. bha iv=Ābdhi kanyāṁ Ballāṁbikām=udavad-bahumānya Śīlāṁ [| *] [9*] [12]Suṭ=ēva ka-

22. laśāṁbudhēḥ surabhil-aśugaṁ Mādhavāt-kumāram=iva Saṁkarāt=kula ma-

23. hībhṛitaḥ kanytaṁkā | Jayaṁtam=amara prabhōr=api Śach=īva Bukkādhipācchṛuta[ṁ*]

24. Jagati Ballammā labhata Rāmarājam sutaṁ | [| *] [10][13] Sahasrais=Saptatyā sahitam=a-

25. pi yas=siṁdhu janushām sapādasyānīkaṁ samiti bhuja- śauryē(ryyē)ṇa mahatā

II Plate I side

26. Vijityā=dattē=smād=avani-giri-durgam vibhutayā bidhūt-ēṁdrah

27. Kāsappu(o)ḍayam=api vidrvya sahasā | [| *] [11*] [14]Kaṁdanavōlidurgam=uru kaṁda-

28. lad-abhyudayō bāhuhalēna yō bahutarēṇa vijitya harēḥ | saṁnihi (san=nihi)-

29. tasya tatra charaṇāṁbushu bhakta tayā jñātibhir=arpitaṁ sudhayati sma-

30. nishēvya vishaṁ | [| *] [12*] [15]Śrī Rāmarāja kshitipasya tasya chiṁtamaṇēr=arthi kadaṁ-

31. [ba*]kānāṁ | Lakshmīr=iv=Āṁbōruhalōchanasya Lakkāṁbik=āmushya mahi-

32. shyalāsīt | [| *] [13*] [16]Tasy=ādhikais=samabhavat=tanayas=tapōbhiś=śri(srī)Raṁgarā-

33. janṛipatiś=Śaśivaṁśādīpaḥ | āsan-tsanulla[17] satidhāmani yasya chi-

34. traṁ nētrāṇi vairi sudṛiśāṁ cha niraṁjanāni | [| *] [14*] [18]Satīṁ Tirumalāṁbikāṁ cha-

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11. *Vasantatilaka.*
12. Pṛithivī.
13. Śikhariṇī
14. Śailaśikhā
15. Indravajrā
16. *Vasantatilaka*
17. Read *asan*=samulla
18. Pṛidhvi

35. ri[ta*]līlay=Ārumdhatī [19]prayām=api titikkshayā vasumatī yaśōruṁdha-

36. tīṁ | Himāṁsur-iva Rōhiṇīm hṛidaya hāriṇīm sad=guṇair=amōdata sa-

37. dharminīṁ-aya[m=a]vāpya vīrāgraṇīḥ | [| *][15*] [20]Rachita-naya- vichāraṁ Rāmarājaṁ cha dhī-

38. raṁ vara-Tirumalarāyaṁ Veṁkaṭādrikshitīśaṁ | a-janayata sa ētā

39. n=anupūrvyā kumāraṁ=iha Tirumaladēvyāṁ=ēva rāja mahaujāḥ | [| *][16*] [21]Saka-

40. la bhuvana kaṁṭakānarātīsamiti nihatya sa Rāmarāja vīraḥ | | bha(bhā)

41. ratam=anu Bhagīrathādirāja prathita yaśaḥ praśaśā sa chakram=urvyāḥ | [| *][17*]

42. [22]Vitaraṇa paripāṭī[ṁ] yasya vidyā dhurīṇa[ṁ] nakharamukhara vīṇā nā-

43. dagītā[ṁ]niśaṁmya[23] | anukalam=ayam-āvālāṁbu [24] biṁbāpadēśād=ama

44. ra-nagara śākhi lajjayā majjatīva | [| *] [18*] [25]Vyarājata Śrīvara Veṁkaṭādri-

45. rāja[ḥ*]kshitaṁ Lakshmaṇachārumūrttiḥ | jyā ghōshadūrīkṛi[ta]Mēghanādaṁ kurvan

46. sumitr-āśaya-harshapēshaṁ | [| *] [19*] [26]Trishu Śrī Raṁgakshmā=parib(v)ṛiḍha kumārēshv=a-

47. dhi-raṇaṁ vijity=āri-kshmāpāṁs=Tirumala mahārāyanṛipatiḥ | mahau-

48. jāssāmrājye sumatir=abhishiktē nirupamē praśāsyu(śāstyu)rvimsarvāṁ=a

49. pi tisṛushu mūrttishv=iva Hariḥ | [| *] [20*] [27]Yaśasvināṁ=agrasarasya yasya paṭṭābhi-

II Plate II side

50. [shē]kē sati pārthivēṁdēḥ | dānāṁbu pūrair=abhishicca(chya)mānā dēvi

51. padaṁ bhūmir=iyaṁ dadhāti | [| *] [21*] [28]Kāṁchi(kāñchi)Śrīraṁga Sēshāchala kanaka

52. sabhāhōbalādriśa mukhēshvā vṛityāvritya sarvēshvata-ṇuta vidhivad=bhū-

53. yasē srēyasē yaḥ | dēvasthānēshu tīrthēshv=api kanaka tulā pūrushādīnī-

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19. This part is missing in the grant dated Ś. 1508, *E. I.* 13, p.227.
20. Mālinī
21. Pushpitāgrā
22. Mālinī
23. *Pūrṇānusvāra* seems unnecessary
24. Read '*āvalambu*'
25. Upajāti
26. Sikharinī
27. Upajāti
28. Sragdhara. This verse is omitted in one of the two grants of Veṅkaṭa I, Ś.1508, *E. I.* 13,p.228.

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Second Plate, Second Side

54. nānādānānyēvō pakha(dā)nair=api samam- akhillai(lai) rāgamauktāni tāni|[|*] [22*]

55. [29]Anaṁtaraṁ·tat=tanayaṁ(ḥ)pratītaś=chakāsti hastāpajita dyuśākhī-Śrī

56. Veṁgalāṁba chira puṇyarāśi Śrīraṁgarāya[ḥ*]śrita-bhāgadēyaḥ|[|*] [23] [30]Udda-

57. girau sthitaḥ parijitya Cha[ṁ]dra[du]rga(gē) chayan(yān) durgama(ṁ) Kaṁḍa(koṇḍa)viḍu Vini-

58. koṁda(nda)pura pramukhān pramukhān|bhūvalayaika ratna Penugoṁda(goṇḍa)purē-nivasa-

59. nrājati(n=rājati) yas=samagra makarādimalāṁ(ñ)chachanataḥ|[|*] [24*] [31]yathāvidhi mahī-

60. surōttama kritābhishēkōtsave yadīyya kara-vāridē=kanaka vrishṭi-

61. dē sarvataḥ|yaśō-maya-taraṁginī daśa digaṁtarē jrimbhatē satāṁ pra-

62. śamitē bhavat=kripaṇatēru dāvānalaḥ|[|*] [25] [32]Nīty- ānirastādi-nṛipe[33] sapa-

63. tnān saṁhṛitya saṁrakshita sarva-lōkē|Śrīraṁgarāya kshitipālakē-

64. smiṅ padaṁ Murārēḥ paramaṁ prapannē|[|*] [26*][34](Vidvatrāṇa(n=trāṇa) parāyaṇas-tad-anuja[ḥ*]

65. Śrī Veṁgalāṁbāpurā puṇyātkarsha pīl(phal)=ōdayas=Tirumala-Śrī- Dēva-rāy-ātma-

66. bhūḥ|saṁtānaduriva stitaḥ suragiram sāṁrājya siṁhāsane sarvāṁ śāsti[nayēna*]

67. Veṁkaṭapati Śrī Dēvarāyaḥ kshamāṁ|[|*] [27*] [35]Yatha Raghukulōdvaḥ svayam-Arumdha-

68. tī jāninā sva-gōtra guruṇā sudhī tilaka Tātayāryēṇa yaḥ|yathāvi-

69. thi yaśasvinā virachitābhishēkaḥ kshaṇād=vibhidya Yavan- āśarān[36] n=vija[ya*]

70. tē praśāsan mahīṁ|[|*] [28*] [37]Śrī Veṁkaṭāṁba vara Rāghavāṁba Pedōbamāṁbā chari-

71. ta[38] Krishṇamāṁba|nītyā-samēta iva śaktayōyaṁ dēvyō- nuruṁthaṁti pavitra

72. śīlāḥ|[|*] [29*] [39]Yasy-āti prathitam jasau (sō) raṇa-mukhē sēnā-bhaṭair=udbhaṭais=sātōp-ā-

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29. Upajāti
30. Śailaśikhā. This verse is also found omitted in the grant of Veṅkaṭa I, referred to above.
31. Prithvi
32. Upajāti.
33. Grant of śaka 1508 reads Nity-anirasta[n*]dinase in 1.66, *E.I.*13,p.228.
34. Sārdūlavikrīḍita.
35. Prithvī.
36. 'n'seems redundant.
37. Indravajra.
38. Dalavai *Agrahāraṁ* grant reads *vara* before Krishṇamāṁba. *E.I.* vol.12, p.174.
39. Sārdūlavikrīḍita.

III.Plate, I Side

73. hṛita Saindhava-dvipa-ghaṭā-śastrātapatr-ādimaḥ | nirviṇō(ṇṇō) Ma-

74. likibhu(bha)rāma tanubhūt=saṁprāpya gēhaṁ mahairmaṁdassamn[40]=Mahamaṁdaśā[41]

75. śāhūr=ayatēs=ārthābhidhāmaṁvahaṁ[42] | [| *][30*] [43]Yasmin[n*]aṁgada- nirviśēsham=akhi-

76. lāṁurvīṁ(lāmūrvīm) bhujē bibhrati prītāḥ Paṁnagamaṁḍalādalādhīpa kulakshōṇībhṛtō-

77. nirbharāḥ | [44]sēvaṁtē vṛisha-śailatām=adhigatāṁ Śrī Veṁkaṭādrīśvaraṁ | [| *] [31*] [45]Vārāsi-

78. gāṁbhīryya-yaśēsha-dhuryyaśchaurāsi durgai[ka*]vibhāḷavaryyaḥ | parāshṭa-dig-rāya-ma-

79. naḥ prakāmabhayaṁkaraś(ḥ)=śārṅgadharāṁtaraṁgaḥ | [| *][32*][46]Ayam=avaha-bhūrāya māna marddī-

80. ty=ākhila janair=abhidhīyamāna dhāmā | [| *] [33*] [47]Tāṁḍavitōdayō biruda maṁnya-

81. ra gaṁḍa tayō dā(da)ṇḍa balōtkalēndrajayapaṁḍita vīrayuta [h*] | Chaṁḍimaśāli-

82. bāhubalē daṁḍitavairigaṇō gaṁḍaragūli-manyapuli-mānya-ma-

83. hābirudaḥ | [| *] [34*] [48]Sāravīra ramayā samullasann-Āraviṭi- pura-hārā nā-

84. yakaḥ | Kuṁḍalīśvara mahābhuja[ḥ*] śrayan(Śrīyan)=maṁḍalīka dharaṇīvara(rā)ha-

85. tāṁ | [| *] [35*] [49]Rajñām[ṁ]varō raṇa-mukha Rāmachaṁdra iti śṛiti(ta)ḥ | Varṇita birudō

86. nānāvarṇa śrī maṁḍalīka gaṁḍa iti [| *] [36*] [50]Ātrēya- gōtrajānām=grasa-

87. rō bhūbhujām-udāra yaśā[h] [51]ēbu(bi)ruda rāyarāhu[ta*]Vēsyaika bhujaṁga bi-

88. ruda bharita=śrīḥ | ramyatara kīrttir=oḍḍi[ya]rāya diśāpaṭṭa biru-

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40. *Pūrṇānusvāra* seems unnecessary.
41. Letter *Śa* seems redundant.
42. Seems redundant.
43. Śārdūlavikrīḍitā.
44. Incomplete. Delavāyi *Agrahāraṁ* grant reads *"yasmai bhū valay aika dhūr-vaha kalām=āśiṁsa mānās=sadā"* *E.I.*13, p.229, ll. 85,86.
45. Upajāti.
46. Incomplete verse. Maṅgalaṁpāḍ grant of Veṅkaṭa II, dated S.1524. reads in continuation *"Ubhaya dalapitāmahōnatānāmabhaya padārpana tatparō ripūnaḥ"* *N.D.I.* Vol.I,p.40 verse.27. From this to the closing of verse 35, verses are found in the Arivilimangalam grant of Śrī Raṅga II, Śaka 1499, *E.I.*12, p.352.
47. 28th verse, *ibid* grant Śailaśikhā.
48. Meter - Rathōddhatā.
49. Anushtub and Āryā.
50. Āryā. Incomplete. Maṅgalaṁpāḍ grant (*N.D.*I, p.41) continues *"atibiruda turaga ghaṭṭō mati gurūraṭṭa magadha manya pādaḥ"*
51. Āryā.

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Third Plate, First Side

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Third Plate, Second Side

89. da ghōshēṇa | [| *] [37*] [52]Aushadhi paty-upamāyita gamḍas=tōshaṇa-rūpa-jit-āsama-kā-

90. ṁdah(ṇḍaḥ) | bhāsha(e)gc tappuva rāyara gaṁdah(ṇdah) pōshaṇa nirbhara-bhū[nava*]khaṁ ḍaḥ(ṇḍaḥ) | [| *] [38*] [53]Rājādhirā-

91. ja birudō Rājarāja samāṁhatiḥ[54] | mūru rāyara gaṁg-āṁkō(ṇḍāṁkō) vāri rā-

92. śiga[ṁ]bhīradhī[h*][55] | [| *] [39*] Śishṭa saṁrakshana parā(ō)dushṭa śārdūla mardanaḥ | para | |

93. dārēshu vimukhaḥ para rāya bhayaṁkaraḥ [| | *40*] [56]Ity=ādibirudairvaṁiditatyā

94. nityam-abhishṭutah | [*] [41] Jayajīv-ēti vādinyā janit-āṁjali baṁdhayā

95. Kāṁbhōja Bhōja Kāliṁga Karahāṭ-ādi parthivaih | pratīhārapadaṁ

96. prāptaiḥ prastuta -stuti ghōshaṇaḥ | [| *] [42*] [57]Sōyan=nīti(Sōyan=iti) jitādi bhūpati tatis=sūtrā-

III.Plate, II Side

97. ma śākhī sudhī[| *]sarṭhānāṁ bhuja ta(tē)jasā svavaśyaṁ(n)karṇā-

98. ṭa siṁhāsanam | ā-Sētōr=apichā-himādri vimatān saṁhr-

99. tya śāsamnuda | sarvōrvīṁ prachakāsti Veṁkaṭapati Śrī Dēvarāy-āgra-

100. ṇīḥ | = | | [43*] GUṆEṀDU BĀṆA BHŪSAṀKHYĀ Śakābdē KHARA Vatsarē | Jaishṭa dvi-

101. tīyyad=vārasyāṁ Kāṁ(ñ)chāṁ Vēgavatītaṭe | Kāśyapānvayavān | śi (Śrī)

102. Tāranātha | ētātman=āgñā dār(dhār)yya-śauryyasauda(ā)ryya dayā-dākshiṇya śālinā |

103. Maṭli Yalla mahīkāṁta sūnunā=Anaṁta bhūbhuja | vigñāpitēti hrishṭasaṅ viśi-

104. shṭa janaraṁjinaḥ | Bhāradvājākhya gōtrōdbhavāy=apasta[ṁ]ba sūtriṇē | yajus-śākhā-

105. dhyāyinē shaḍ=darśanī p[āragāminē | Rāmānujīyyarāddhā(dyā)ṁ(n)tarahasy-āmṛ-

106. ta pāyinē Tirmalāryyasya pautrāya Koṁḍa(ṇḍa)yāryyasya sūnavē | Śrīmat=parama-

107. haṁsākhya parivrājaka maunayē | tatvagñāna nidhān=nāya Yatirājjīyya ga(gu)

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52. Dōdhaka.
53. Anushtub.
54. Vilapakam grant reads *samāṁ hitiḥ*
55. One of the two grants dated Ś.1508 reads *'mērulaṁghī yaśō bharah, E.I.*13, p.228.
56. Incomplete. One of the two grants of Veṅkaṭa I, dated Ś.1508 reads *"arībha-gaṁḍa bhēruṁdo Hari bhakti sudhānidhi"*.
57. Sārdūlavikrīdita.

108. ravē | Udayāchala rājyastham siddham nyagrōdha sīmagam | Pontapintastha samsthā-

109. namōbilyām prāgdiśi sthitam | Simgaraddipallītē dakshinasyām diśi sthitam |

110. grāmād=Verlakacherlākhyāt=paśchimāyām diśi sthitam | Poldalūrvabhidhād=grā-

111. mād=uttarasyām | diśi sthitam | Tirmalrājasamudrākhyā(khya) pratītam pratināma-

112. taḥ Śrim(n)gimala mahāgrāmam grihārāmōpa śōbhitam | sarvamānyam chatu[ḥ]

113. sīmā samyutam cha samam tataḥ | nidhinikshēpa pāshāṇa siddha sādhya ja-

114. lānvitam | akshiṇyāgāmi sa-yukta | gaṇa bhōgyam sa-bhūriham | vāpīkūpa ta-

115. ṭākaiś=cha kachchārāmaiś=cha sa-yutam | putrapautrādibhir=bhōgyam kramād=āchamdra

116. tārakam | dānādhamana vikrīti yōkrīta yōgya vinimayōchitam | parītaḥ praya-

117. taiḥ snigdhau purōhita purōgamaiḥ | vividhair=vibudhairśrauta pradhikair=adhikai

118. r=girā | Vemkaṭēmdra mahārāyō mānanīyyō manaśvinām | sa-hiraṇya payōdhā-

119. rāpūrvakam dattavān=mudā nānāśākhābhidhā gōtra sūtrēbhyaḥ śāstravittayā

IV.Plate, I Side

120. vṛittimamto=tra likhyamtē viprā vēdām(n)ta pāragāḥ | Bhāradvājānva-

121. vāyy(yavān)=āpastamba sūtrī yaju sritiḥ pautraḥ | Komḍa sudhīrasya yati-

122. rājjīyya namdanaḥ | Āchijīyyas=sadāchāra (sampannaḥ) pamnna gōtra dhiḥ |

123. nānāvidyā viśēshagñē vṛittī prāptas=trayōdaśātrayōrddaśā | sāghridvikāṇi Kēdā-

124. raḥ pamccha kumṭṭa bahiḥ kshitiḥ(kshētraḥ) yajamānāmśa mārgēṇa prāptavān=yāga(ā)mī dru-

125. śam | Haritānvayavān=āpastamba sūtrī yajuśritiḥ | Vemkaṭēbhaṭṭara | putras=sārddha

126. vṛitti chatushṭayaḥ | Parāśarānvavāyy(yavān)=āpastambasūtra samasvi(nvi)taḥ | jātān=Timma

127. sutō Vemkatāryyō vṛitti chatushṭayī | Haritānvayavān=āpastamba sūtrēṇa vi-

128. śritaḥ | Janārdana sutas-Sītāpati vṛitti chatushṭaī(yī) | Śrīvatasagōtravā-

129. n=āpastambasūtra samanvitaḥ | rāmgiḥ Kalvalapallīyyō Vemkaṭāryyaḥ[58] | stri vṛi-

130. ttikah | Śrī vatsagōtravān-āpastambasūtrī yajuśritiḥ | | ra [m]giḥ Kalvala-

58. visarga along with danda seems unnecessary.

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Fourth Plate, First Side

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Fourth Plate, Second Side

131. pallīyyō Rāmō vṛitti trayānvitaḥ | Bhāradvājanvavāyyā(yavān)=āpastaṁba sūtra sa-
132. muj[j*]valaḥ | Śaṭhakōpayyajñōjīyyar=Veṁkataryyas=tri vṛittikaḥ | Bhāradvāja ku-
133. l=āpastaṁbasūtri Periyaṁṇajaḥ | Yatirāja sudhir=atra vṛitti traya sama-
134. nvitaḥ | Kutsavānvaya saṁbhūtō yājushō Narasiṁgajaḥ | Śaṭhakōpa sudhī-
135. r=atra vṛitti tṛitayaṃ=āpanavān | Śrīvatsagōtravān=āpastaṁbō Rāmaya-naṁda-
136. naḥ | Jīyy=Appanāmavān=atra tisrō-vṛittir=upāśṛitaḥ | Kāśyapānvayavān=āpa
137. staṁba sūtrī-yajuryyutaḥ | Guṭṭimukkula Gōviṁdabhūr=Appāryyō dvi vṛittikaḥ |
138. Śrīvatsagōtrāvan=āpastaṁbasūtri yajus=śrutiḥ | Kalvapalyau ba(ā)lasutō Na-
139. rasāryyo dvi vṛitti[ka*]bhāka(ga)[ḥ*] | Kāśyapanvayavān=āpastaṁbasūtri yajus(s)ṛitiḥ | ka
140. ruṇākarajñō Rāmānujāryyō vṛitti yugmavān | Śaṭhamarshaṇa gōtr=āpastaṁba-
141. s=Tirmala naṁdanaḥ | Yatirāja iti khyātō dvē-vṛitti labdhavān-iha | Kauśikā-
142. nvayavān=āpastaṁba sūtravatāṁ varaḥ | Rāmayasy=atamabhūr=Appagāru raṁgo dvi
143. vṛittikaḥ | Lōhitām[59] nvayavān=āpastaṁbō Dūpāti Chamnnajaḥ | dhīmāntēn=jaya-

IV. Plate, II Side

144. gāvakhyi pariprāpta dvi vṛittikaḥ | prāduk[t]y=Appayagārīyya yati-
145. rājō dvi vṛittikaḥ | Maitrāvaruṇa-gōtry=āpastaṁbō Guṇḍō dvivṛittikaḥ | Śrī-
146. vatsa=gōtravān āpastaṁbō Nārāyaṇatmajaḥ | Jībamta[60] nāmadhēyō=tra-
147. prāptasy-ārdhaka vṛittikaḥ | Kās(ś)yapānvayavān=āpastaṁbō Mādhava naṁdanaḥ |
148. Śrīraṁga Krishṇayāryō=tra pādayuktēka vṛittikaḥ | Srīvatsagōtravān Koṁḍda-
149. yātmajas=Timmayāṁ dvayaḥ | Śrīvatsagōtravān Raṁgayāryya bhūrakshyāṁ dva-
150. yaḥ | Haritānvayavān=Rāghavātmajō Lakshmaṇām dvayaḥ | Kās(ś)yapānvaya(y)vān=Vē[ṁ]
151. kkaṭāryyajas=Tirmalāṁ dvayaḥ | Śrīvatsagōtravān=Chōkkajō=naṁtālvāru nāma[e*]

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59. Pūrṇānusvāra seems unnecessary.
60. reading doubtful.

152. kaḥ | kausi (ś) kānvayavān=Nārāyaṇaj=Ōppayanāma[ē]kaḥ | Maudgalya gōtravān Sim-
153. garaiyyagñē Ramgayyam dvayaḥ | Parāśarasagōtrāsau darśśanī Ramgayām dvayaḥ |
154. Gārgīyyagōtravān Rāmānujo=Nammāluvārujah (Jo=ēkaḥ) | Śrīvatsagōtravān=Timmā-
155. ryyajaḥ[61]'s=Chennāryya nāma[ē]kaḥ | Maitrāvaruṇa gōtrī | siddapajas=Timmayām dvayaḥ(ēkaḥ) | ēkā
156. daśa yajuḥ śākhā yēta(ētē) yēkaika vṛittikāḥ | Kāsya(śya)pānvayavān=āśvalāyanas=Ti-
157. rmalātmajaḥ | Śaṭhakōpāyagārus=cha pariprāptaika vṛittikaḥ | sthalīyya karaṇam Che[nna*]
158. namdanaś=Chimnayām dvayaḥ | vṛitti(tti) pādam shōḍaśamśam tṛitīyam pādavān=niha Dakshiṇāmū-
159. rtti rām [62]nmāyapāṭhī chaikaika vṛittikau | Bhāradvājō yajurvēdi Karuṇākaranamda-
160. naḥ | Vakulābharaṇ=Ōgastyagōtravān=Āśvalayanaḥ | Tippāryyajaḥ Kṛishṇa sudhīrārchē
161. veṁgalanam namtaḥ | Bhāradvājakuli vamnni[63]-śāstra Yōdhānvitaḥ pṛithak | bālō Raghu-
162. patiś-ch=āshṭhamāmśa tritaya gaupṛithak | vēdāntam=ellayōn=mat=tīrddham Timmaya nāma[ē]
163. kaḥ Poldalūr=Nārāyō Bollamarāṭ Tirmalanāmā[ē]kaḥ | Kamdālamtabir=Limgappō=shashṭy=e-
164. kapāda vṛittikāḥ | Gōvimdappō=Mākarāju Kṛishṇayas=tējju Yellayaḥ | Kumpati Gō-
165. payaētē=chatvārōshayardha gāḥ pritak | Chemnakēśavadēvō Mal[1*]ikārjuna
166. mahēśvaraḥ | pṛithag=ardhau=tau Vāmanamū[r]ttis=trika vṛittikaḥ | | Srī | | = | |
167. Śrī Perambudūriyya yati rājjīyya gāruṇa | vṛittayas=traya(yō)-

61. visarga seems unnecessary.
62. Pūrṇānusvāra seems unnecessary read rttih=Anmāyāpāṭhī.
63. Pūrṇānusvāra seems unnecessary.

Tirumalarāyasamudra Grant of Veṅkaṭapatirāya : Fifth Plate, First Side

V.Plate, I Side

168. ttarāsīti kalpit-āgaṇaś(s)aṁkhyayā | [| *] [64] Śrīveṁkaṭapati
169. rāya kshitipati varyyasya kīrttidhū(u)ryyasya | śāsanam=idaṁ sudhī[ḥ*]
170. jana-kuvalayachaṁdrasya bhūmahēṁdrasya | [| *44*] [64] Śrī Veṁkaṭapatinātha kshmāpa-
171. ti(tya)dēśēna śā(sa)na ślōkān | Krishṇakavi Kāmakōṭi [h]sarasamabhāṇīs=Sa
172. bhāpatēḥ pautraḥ | [| *45*] [65] Śrī Veṁkaṭamahārāya sūktya Gaṇapayātmajaḥ | Śrī vī-
173. raṇa Mahāchāryyē=vyalikham=tāṁ(m)raśāsanaṁ | [| *46*] [65] Dānapālanayō
174. r=maddhyē dānāchchēryōnupālanaṁ | dānāt=svargam=avāpnōti pālanād=a
175. chyutaṁ padaṁ | [| *47*] [65] Svadattā dvigunaṁ puṇyaṁ paradāttanupālanaṁ | parada-
176. ttāpahārēṇa svadattaṁ nishphalaṁ bhavēt | [| *48*] [65] Svadettāṁ paradattāṁ vāyōha-
177. rēta vasuṁ(ndha)dharāṁ | shashṭhirva]r]sha sahasrāni vishṭhāyāṁ jāyatē krimiḥ | [| *49*] [65] Ye-
178. kaiva bhaginī lōkē sarvēshām=ēva bhūbhujāṁ | na bhōjyā nakaragrāhyā
179. vipradattā vasuṁ(n)dharā | [| *50*] [66] Sāmānyōyaṁ dharma sētu=nṛpāṇāṁ kālē kā-
180. lē pālanīyyōbhavadbhiḥ | sarvān=ētān bhāvinaḥ pārthivēm(n)drān bhū-
181. yō bhūyō yāchatē rāmachaṁ(n)draḥ | | = | | [51*]
182. Śrī Veṁkaṭēśa.

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64. Āryā.
65. Anustubh.
66. Sālinī.

INDEX

A

B

I

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K

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M

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